THE VISION:

OR

A Dialog between the *Soul* and the *Bodie*.

Fancied in a Morning-Dream.

Symbolum Auth.

Senesco, non segnesco.

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Howell, Jas.

D

To the knowing Reader.

MAn is the Worlds Abridgement, who en-
Within himself a Trinitie of souls; (crouls
He runs through all Creations *by degrees,*
First, he is onely Matter *on the lees,*
Whence he proceeds to be a Vegetal,
Next Sensitive, *and so Organical:*
Then by Divine infusion a third soul,
The Rational *doth the two first controul:*
But when *this soul comes in, and* where *she*
Distinct from others no Dissector *tells.* (dwels
And, which no creture else can say, that state
Enables her to be Regenerate;
She then becomes a Spirit, *and at last*
A Devil *or a* Saint, *when she hath cast*
That clog of flesh, which yet she takes again
To perfect her beatitude, or pain;

Thus Man is first or last allied to all
Cretures in Heven, Earth, *or* Hells *black*
(hall

This Vision *may conduce to let us know*
Our present baseness, and our future bliss,
If it make any gentle souls to glow,
And mend their pace that way, I have my wish

JAM. HOVVELL.

To

TO

The Right Honourable the Ladie

ELISABETH DIGBYE, *&c.*

Madame,

COuld the *Rational* ſoul, whom Philoſophy calls the *Queen of forms*, and Divinity, the *Image of the Allmighty*, be ſeen by the outward eye of ſenſe, ſhe would (as *Plato* ſometimes ſpoke of *Virtue* were ſhe ſo viſible) rayſe in us a world of admiration; We ſhould be ſo raviſh'd with her beauty, and ſo ſtruck in love, that we would leave all things elſe to win her favour.

An odd Humoriſt vapouring once that *Women* had no *ſouls*, was anſwered by a modeſt Lady, [illegible] Sir, you are deceiv'd, for I can [illegible]duce

a good Text to the contrary. *My ſoul doth magnifie the Lord*, aud it was a *woman* that ſpoke it: No leſs humorous was He, who would maintain that the *ſalique* Law was in force in Heaven, as well as in France, which excluded *women* from raigning. But much more civil was a farewell that the Count of *Lemos* took of the Dutcheſs of *Paſtrana*, who having invited him to ſee a new Palace that ſhe had built, with a ſtately *Chappell* annex'd, at his departure ſaid, Madam, I ſee your *body* is fairly Houſd, but I find that your *ſoul* is far better Houſd than your Body. Madam, I have the happineſs to know your L$_{ſhp}$ many years (near upon 4. *lifes* in the law) and truly I never knew any whoſe ſoul was better *lodgd*, and *furniſhd* with more virtues and graces, which makes me reſolv'd to live and die.

Your L^{ſhps} moſt humble
and dutifull ſervant
JAM. HOVVELL.

The PROEM.

IT was about the Summer ſolſtice, when the Meaſurer of Time, *that glorious Luminarie of Heven, allowed but little above three hours night to cover this part of the Hemiſphere, That after my ſleep, a ſecond ſtole gently upon me, which happend about the dawnings of the day, when thoſe groſſer ſort of ſoporiferous fumes, that are wont to aſcend from the ſtomack to lock up the outward ſenſes for their natural repoſe, being diſſipated and ſpent, the pureſt kind of ſubtil rarified* vapours *riſe up to the* Region *of the brain, which uſe to repreſent more plain and even objects to the Imagination, and make the ſtorie and circumſtances of dreams more coherent and cleer, though the moſt lucid fancies that appear [illegible] in ſleep, be but as ſtars in a cloudie night,*

or

or the branches of trees in a thick ſtanding pool; I ſay it was about the break of day, that I had an unuſual Dream, *or* Viſion *rather; For, me thought, a little airie, or rather an æthereal kind of ſpark did hover up and down about my bodie; It ſeemed to have a ſhape yet it had none but a kind of reflexion, it was, me thought, within me, and it was not, but at ſuch a diſtance, and in that poſture, as if it lay Centinel. At laſt, I found it was my* Soul *which uſeth to make ſollices in time of ſleep, and fetch vagaries abroad, to practiſe how ſhe can live apart after the diſſolution, when ſhe is ſeparated from the bodie and becomes a* ſpirit. *Afterwards the fantaſma varying, ſhe took a ſhape, and the nearest reſemblance I could make of it, was to a veild Nunn with a flaming croſs on the left ſide of her breaſt, who in dolefull tones and throbbing accents, broke out into theſe querulous ejaculations.*

A DIALOG between the SOUL and the BODIE.

Soul.

OMe! how much reaſon have I to rue the time that ever I was cloiſtered up among thoſe walls of clay; What cauſe have I to repent that ever I was thrown into that dungeon, that corrupt maſs of fleſh? For when I firſt entered, I bore the image of my Creatour in ſome luſtre, but ſince that time, 'tis ſcarce diſcernable on me, in regard of thoſe foul leprous ſpots and taintures which I have contracted from thoſe frail corporeal organs,

which have ſo pitifully disfigured and transformed me, that I cannot be called the ſame Thing I was at firſt, the Character of my Creatour being almoſt quite loſt in me.

Bodie.

Dear *Soul*, how comes it to paſs that you are in ſo much anxietie? how comes it that you are ſo discompoſed, and transported with paſſion, imputing the cauſe of your indiſpoſitions to me? Alas! you know well that I am but an unwieldie lump of earth, a meer paſſive thing of my ſelf. It is you that actuats and animats me, otherwiſe I could neither think, ſpeak, or do any thing, nay without your impulſs I could have no motion at all; you are the Pilot that ſteers this frail Bark; you ſit in the box of the Chariot, I am but the organ, you are the breath; you are the intelligence that governs and enlightens this

this dark orb of mine, ſo that all my motions are derived from the poles of your commands, it is you that denominates me a man; therefore, if any thing be amiſs, 'tis I that have more reaſon to complain, in regard that being but a meer unwieldie trunk of my ſelf, I am quickened altogether by you, whether you be ἰδέα ἐχέτω *a continual motion* as ſome Philoſophers would have you to be, or ἐντελέχεια *the perfection from whence all motion proceeds* as others term you; therefore becauſe I am liable alſo to future puniſhment as well as you, 'tis I that have more cauſe of complaint, and to repent me of that ſyneresis and union which is betwixt us: For it had been leſs danger for me to have been an *inanimate* thing, and to have had neither *vegetal*, *ſenſitive*, or *rational* Soul, either by traduction or infuſion caſt into me, for then I had been free from thoſe num-

berleſs incommodities which all three are liable unto; The *Firſt* being ſubject to exceſs of moiſture and drought, to blaſtings and the furie of the Meteors; The *Second* to hunger and thirſt with multitudes of diſeaſes; The *Third*, to wit the Rational, not onely to all theſe, but to vexation of ſpirit, to corroding cares, to griping thoughts, to a perpetual claſhing and combating of the humours, inſomuch that Man of all creatures is *Heautontimorumenos*, a ſelf-tormenter, a perſecutor and crucifier of himſelf, all which are emanations from the Intellectual ſoul; which beſides uſeth to puzzle the brain with ſturdie doubts, and odd ſurmiſes, touching the myſteries of ſaving *Faith*, whereas indeed, as *ſenſe* ſhould vail to *reaſon*, ſo *reaſon* ſhould ſtrike ſail to *faith*; moreover ſhe is forward oftentimes to queſtion the very works of Creation, and quarrel with *Nature* the hand-

hand-maid of the Almighty in the method of her Productions, as (to make one inſtance for all) the Philoſopher was angry with Her, becauſe *She did not make the ſtones of the river for bread, as ſhe did the water thereof for drink.*

Soul.

'Tis true (to anſwer the firſt part of your anſwer) that it is my office to inform and actuat you; which operations are emanations from me; I am, I confeſs being undiviſible, inextenſive, without parts and inorganical, *Tota in toto, & tota in qualibet parte*, I am diffuſed up & down throughout that fabrick of fleſh, I am all in the whole, and all in every part; you have no movement at all without me, but *you*, yielding more obedience, and being more plyable to the *ſenſual appetit*, and the *Will*, than to the dictates and directions of the *Intellect* my

principal facultie, have brought me to this paſs; whereas thoſe *eyes* of yours ſhould be as cryſtal caſements, through which I might behold the glorious firmament, and ſtudie my Creator in the Volumes of Nature, you have made them to intromit, and let out beams of vanity and lightneſs; They are foyl'd ſo thick with earth, that I can ſcarce discern Heaven through them; Thoſe *ears* of yours, whereas they ſhould let in holy Exhortations, and wholſom Precepts, you have uſed them as trunks to receive any idle diſcourſes, and vain ſounds, they have delighted more to hear Carrolls and Catches than Hymns and Anthems. That *mouth, tongue* and voice of yours, whereas they were given you for Organs to ſound out the glory of your Creator, and ſing Halelujahs unto Him, you have made them Inſtruments of equivocation, and profaneſs; Thoſe *hands*

of

of yours, whereas they were deſigned to be ſtretched forth to do deeds of Charitie, and to pen Divine Meditations, you have employed them to work your own revenges, and to ſcribble idle frivilous fancies; That *throat* of yours, whereas it was created for a conduit-pipe to let out Pious Ejaculations, you have made it the gullet of luxury and exceſs; Thoſe *feet* of yours, whereas they were made you to walk in the paths of Pietie and Vertue, and lead you to Gods holy Houſe, you have us'd them to run into the road of all licentiouſneſs; When I examine your *heart*, the ſeat of your affections, whereas you ſhould have made it a Cloſet for your Creator to reſide in, and kept it ſweet and cleanly for that purpoſe, I find you have made it a cage of unclean birds, of hatred, hypocriſie, choller and ſpirituall pride, the fuliginous evaporation whereof hath fum'd

up into your brain, and infected all the cels thereof, your *Fantaſie* hath been extravagant and wild, your *Memorie* hath been like a ſierce that hath kept the chaff, and let out the pure grain, you have been more mindfull of bad than good turns; your *underſtanding* hath been full of *ſcepticiſms*, your *will* hath claſhed with Reaſon, your *Reaſon* with *Faith*, your *Faith* with *Heaven*; In fine, when I take you all in a lump, I find you nought elſe but a bladder puffed up with ayrie paſſions, and malignant humours, amongſt whom I am perpetually crucified as betwixt ſo many *Judaſes*; inſomuch that I may juſtly ſay, that you ſtand as a rotten wall twixt me and the beams of my Creator, which would glance upon me with a ſtronger reverberation, were it not for that foul bulk of matter, that Cargazon of all ſorts of infirmities which are ſtowed up in that ſluggie and frail veſſel.

Bodie

Bodie.

A frail veſſel indeed, yet, under favour, you ſit at the helm of it; but I confeſs you cannot give me terms low and vile enough in compariſon of your ſelf, who are of an infinitly more noble extraction, the *rational ſoul* being *Queen of forms*, and the *bodie*, when ſhe departs from it, the gaſtlieſt, and moſt noiſom of things, yet though *you* be a ray of Divinitie, and I but a rag of mortalitie, though you bear God Almighties image, & I but *Adams*, though you be in me as a Diamond ſet in Horn, though you be by a myſterious heavenly infuſion, and I by a ſeminarie traduction, yet we have the ſame Creator, (as *Ants* and *Angels* have) his hands have made me, and faſhioned me in the womb, and the holy Text tells me, that I am *wonderfully made*; *Nature* his ſubordinate miniſter took much pains a-

bout me, ſhe uſed great deliberation in the buſineſs, for ſhe paſſed four ſeveral ſucceſſive acts before I was compleated.

Firſt there was a *conjunction* and cooperation of the ſexes, which among ſome require divers years before the work take effect, as the preſent King of *France* was two and twentie years a getting; and the laſt Prince of *Conde* thirteen moneths in the womb.

Secondly, Then followed *Conception* which required a well tempered veſſel to conſerve the generative ſperm by occluſion and conſtringement of the orifice of the Matrix, which ſperm being firſt bloud, and afterwards cream, was by a gentle ebullition coagulated into a cruddie lump, which the womb by its natural heat made fit to receive form, and to be organized, whereupon *Nature* fell a working, to delineate all the members

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and other parts, beginning with thoſe that are moſt noble, as the *heart*, the *brain*, and the *liver*, whereof the *Galeniſts* would have the *liver* to be firſt framed, in regard it is the ſource and ſhop of bloud; but the *Peripatetiques* held the *heart* to have the precedencie, becauſe it is the firſt thing that lives and the laſt that dies.

Thirdly, *Nature* continued in this operation until a perfect ſhape was introduced, which was the third Act, and is called *Formation*, being nought elſe but a production of an organical ſhapen bodie out of the ſpermatical ſubſtance cauſed by the plaſtick virtue, and vigour of the vital ſpirits, nor can I tell whether this Act was finiſhed in thirtie, fiftie, fourtie two, or fourtie five days after the Conception, for the Naturaliſts allow ſuch varietie of times according to the diſpoſition of the matter before the Embrion be formed;

formed; moreover, they obſerve, that Nature proceeds with thoſe deliberate pawſes, that fourtie days after the Conception, the creature is no bigger than a grain of wheat.

Fourthly, This being done, I was wrapped in three tunicles or membranes, then I was animated with three ſouls, the firſt with that of Plants, called the *vegetative* ſoul, then with a *ſenſitive*, wherein I communicate with brute animals, and laſtly, with the *rational* ſoul, was immitted; The two firſt were generated *ex Radice*, as the Philoſophers term it, *viz.* from the ſeeds of the Parents, but the laſt, which is your ſelf, was by immediate infuſion from God himſelf, though neither Naturalliſts nor Divines have yet poſitively determined when this Infuſion is made; Nor could ever any Anatomiſts, by their curious diſſections, and inſpections, find yet any organ in the bodie, or crannie

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and receptacle in the brain, or any diſtinct place differing from other Animals where this *rationall* ſoul ſhould reſide in the Humane body: Thus hath man an *intellectuall ſoul* he knows not where, and infuſed he knows not how, nor when, ſo ignorant he is of the manner of his Creation; This laſt Act is call'd *Animation*, and as the Phyſicians allow *Animation* double the time that *Formation* had, which ſometimes happeneth in eight moneths, ſometimes in ten, but moſt commonly in nine: By theſe degrees and pauſes was I made, and caſting off my ſecundine, I came into the world to be a *domicile* not a *dungeon* for you, to be a kind of *ark* to carry you to the port of Bliſs, to be a *tabernacle* for you, nay, to be a *Temple* for the Holy Ghoſt to dwell in: Nor did *Nature* altogether play the Bungler in doing her work, for ſhe was *pia Mater*,

Mater, a Pious Mother in framing the cells of my brain, and though ſhe ſet me forth in no great volume, yet by this ſlenderneſs & gracilitie of conſtitution, I have the advantage to carry leſs corruption about me, for the more fleſh, the more corruption; Now, touching thoſe fraylties you ſpeak of, whereunto I am ſubject, you know they accompanied me to the world, and that I derive them from the *protoplaſt*, from the loins of my Granſire *Adam*, the ruſt and canker of whoſe skin and *ſin*, ſtick unto me, being moulded of the ſame matter.

Soul.

'Tis true, that you are moulded of Earth as *Adam* was, but the earth it ſelf which gave him his compoſition and *denomination*, did *bluſh* when ſhe went to make him, fore-ſeeing, as it were his infirmities and propenſity to all ill.

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But I find by this reply of yours, that you are well acquainted with your ſelf, by the account you give me of the method that Nature uſed in your Generation; Now, ſelf-acquaintance is, after the knowledge of the Creator, the wiſeſt; it is one of the paths, though a ſlabbie one, that leads us to the high road towards heaven, (which is a rougher way than that you found ore the *Alps* and *Pyrenean* mountains; The ſpeculations whereof would make you truely value and vilifie your ſelf, it ſhould prick thoſe tumours, and timpanies of pride that uſe to riſe up in the humane creature, when he contemplates how near that veſſel wherein he ſlept ſo long in the boſom of his cauſes, is to the *excrementitious* parts.

Now, out of your diſcourſe may be inferred, that Man is that great *Amphibion* of Nature, he paſſeth through the degrees of all creati-

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ons; He was firſt but meer *Matter*, then he grew up to be a *Vegetall*, afterwards a *ſenſitive*, then a *Human* Creature, in which condition he is capable of a *regeneration*, and he is to be at laſt a Spirit, good or bad;

Now, you have two things that diſtinguiſh and ſpecificat you from the firſt three; the one is outward, which is that erect upright Poſture and ſhape you bear to behold Heaven your laſt and indeed your onely true Countrey, this being but a tranſitory paſſage to that, whereas your other fellow Cretures have their faces looking upon the earth; The 2 is inward, *viz.* the faculty of *Reſon*, which makes you a compenſation for ſome inconveniences and weakneſſes, whereby you are inferior to other elementary Creatures; By *Reaſon* man tames the *Libian* Lion, he puts Caſtles upon the Elephants back, makes the huge Camel

mel to kneel and take up his burden, by *Reaſon* he fetches the Eagle out of the Air, and with his Harping-iron draggs up the great Leviathan out of the deeps; by *Reaſon* he rules and curbs Nature her ſelf, making her pliable to his ends; Now all the operations of *Reaſon*, which are the beſt of human acts, you derive from me; But whereas you ſay that there can be no particular place found out either within you, or without you, more than there is in the *Senſitive* Creature where I ſhould reſide, you muſt know, that as the Solar Light displayeth it ſelf throughout the whole Hemiſphere, yet it cannot be ſaid to poſſeſs any place more than another; ſo I, being a beam of immortality, am diffuſed through that little World of yours to quicken and heat all parts, yet I confine my ſelf to no peculiar cell, and this inorganitie ſheweth, that I can

can live ſeparat from you (though you by no means without me) as appears already by ſome functions that I exerciſe, and thoſe abſtracted ſpeculations that I uſe without the help or concurrence of matter, and quantitie, which are my inſtruments onely in *ordine ad ſenſibilia*, not *Intelligibilia* : yet I let you know that I have ſome cloſets in that Fabrick of yours, more choice than others, I am *radically* in the *heart*, where the *vital* ſpirits have their reſidence, where the arterial and moſt illuſtrious bloud doth run in the left ventricle; But I am *principally* in the *brain*, where the *animal* Spirits inhabit, and whereon I caſt my intellectual influences for Diſcourſe and Reaſon, which influences, the brain of a brute animal is not capable of, or adapted by Nature to receive; Moreover, the veins are branched up & down the body, the bloud is in the veins,

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the ſpirits in the bloud, and I am much in the ſpirits.

By this intimacie of communication I am polluted daily more and more, I am infected hereby and leprified with ſin, and I fear me, that as the wounds of my Saviour appeared upon his bodie after his Reſurrection, ſo thoſe gaſhes and black ſpots which I have received from you, will appear upon me after my ſeparation; And whereas you alledge, that you are liable to future puniſhment as well as I for the aberrations and tranſgreſſions of this life, I muſt tell you, that when after my devorcement from you, I become a ſpirit, a ſimple ſubſtance and a ſphere of my ſelf, the ſharpneſs and activity, the ſimpleneſs & ſubtility of my pain being purely ſpiritual will be farr more grievous and cruciatory than, any thoſe groſs members of yours can be capable of, I ſhall endure all torments

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at once with certain knowledge of a ſucceeding perpetuity, without any hopes of the leaſt discontinuance or relaxation.

Furthermore, whereas you ſay that I ſit in the box to guide and govern that chariot of yours, tis true I do ſo, but as the divine Philoſopher ſaid, *that* chariot of the body is led by two horſes, the one black, the other white, this laſt which are your good inclinations I can eaſily rule, but the black one, which are your turbulent wild paſſions and and obliquities I cannot govern, ſo that I am afraid he is oftentimes ſo headſtrong & furious that he will at laſt tumble us both down the precipice of deſtruction; Laſtly whereas you alledge that I ſit at the ſtern of that leaking bark of yours, t'is true I do ſo, but I ſayl in her as one paſſing upon ſome part of the *Danubius*, where ſhe meets with the River *Sava*, and the two Rivers running in col-

collaterall conſortſhip many miles without intermingling, the Boats that row along the ſtream, have oftentimes, on the one ſide, a black muddie water, and on the *Danubs* ſide, a clear ſtream. In this manner do I ſail in that bodie of yours, through good and bad affections, through clear and turbid humours (though the laſt be more predominant) whence ſuch vapours ariſe, that cauſe ſtrange tempeſts in me, and diſturb the calm of my mind, which makes me wearie of this habitation, when I think on thoſe pollutions, and black ſpecks wherewith I am contaminated, whereunto my meditations tended lately in theſe few Stanzas of multifarious cadences.

Lord

Lord I cry,
Lord I fly
To thy Throne of grace,
This world is irkſom unto me;
In my mind
Stings I find
Of that diſmal place (*die;*
Where pains ſtill growing young ne'r
O thou whoſe clemencie
Reacheth to earth from skie
Set my ſins from me as wide
As is East
From the Weſt,
Or the Court of bliſs
From the Infern abyſs,
So far let us aſunder ever bide;

Angels bleſt,
With the reſt
Of that Heavenly quire,
Which Haleluja's always ſing,
Fain would I
Mount on high,
And thoſe ſeats aſpire (*ſpring;*
Where every ſeaſon is a conſtant

O thou who thought'ſt no ſcorn
To be in Bethlem *born*
Though grand Monarch of the ſky,
Through a floud
Of thy bloud
Let me ſafely dive
And at that port arrive, (free.
Where I may ever reſt from ſhipwrack

Faith *and* Hope
Take your ſcope,
And my Pilots be,
To waft me to this bliſfull bay,
Gently guid
Through the tide
Of Mans miſerie
My Bark, that it loſe not the way,
When landed I ſhall be
At that Port, pardon me
If I bid you both farewell,
Onely love
Reigns *above*
'Mong celeſtial ſouls
Where paſsion not controuls,
Nor any thing but Charity *doth dwel.*

Lord

Lord of light
In thy ſight
Are thoſe Mounts of bliſs, (far,
Which humane brains tranſcend ſo
Ear nor ey
Can deſcry,
Nor heart fully wiſh,
Or toungs of men and ſaints declare,
Thoſe ſenſe-ſurmounting joys
That free from all annoys
For thoſe few up-treaſur'd lie,
Which ere ſun
Shone at noon
Have their names enroll'd
In characters of gold (tie.
Through the white volums of Eterni-

Bodie.

You are beholden to my frailties for this and ſuch like Meditations, who raiſe them in you, as ruſty ſteel uſeth to ſtrike ſparks of fire; *ſin* it ſelf becomes an advantage to us ſomtimes; nay, mankind may be ſaid to be beholden to the *Jews* and *Judas*,

das, becauſe they were the outward Inſtruments that wrought ſalvation; for the Croſs, which they ſet upon mount *Calvarie* for the crucifying of our Saviour, was the firſt Chriſtian Altar that ever was erected, and it may be well doubted, whether he that hates the Altar, ſhall ever have benefit of the Sacrifice, as one ſaid. But I am ſorry to hear from you, that your dwelling in me is ſo tedious unto you, all that I can ſay, is, I could wiſh you were better hous'd; Now touching thoſe Paſſions and Affections you ſpeak of, (which are alſo my Inmates) they are to the ſoul, as ſayls to a ſhip, they are alſo as ſo many gales to fill thoſe ſayls, as ſo many breezes to blow this ſmall Veſſel of mine, wherein you are embarked to the haven of happineſs, and as I ſaid before, they are meer Emanations from you; for there is nothing of motion in me, but what I derive

from you; Now touching Affections and Paſſions, how uncoth would all human actions be, unleſs they were ſweetned by them: how ſtupid and ſlumbering would our Spirits be without them? What a dull thing were Generation, if there were no Concupiſcence? What comfort would there be in educating children, if there were not a natural love that affected us? Charitie would grow key-cold, if Pity did not heat her to action; and that Souldier fights beſt, who being in the field, is poſſeſs'd with the Paſſion of anger, which the Philoſopher calls the *Whetſtone of fortitude*; He cannot becom a true Penitent, that is not affectē with ſorrow nor a true Convert, who is not affected with hatred of ſin.

Touching other infirmities you charge me withall, you know I have them by natural and hereditary propagation from my firſt Parents

rents, whoſe corruption was entail'd upon all mankind, which may alſo excuſe, at leaſt extenuat my faults. But beſides theſe Reſons, I have another that may ſerve for an Apologie in my behalf, which is, that all theſe members of mine, and that maſs of bloud which runs through them, with the ceſtern of Humors, as likewiſe all the cells of my brain, are guided and governed by the motions of celeſtial bodies, whoſe influxes do perpetually invade me, and are irreſiſtible: Add hereunto, that there is a *malus Genius* an ill Spirit that is always buſie about me, and ready to take all advantages to impel me to acts of weakneſs. All theſe things being well conſidered, and weigh'd in a juſt balance, conclude me to be of my ſelf but a poor paſſive thing, and to act by the impulſes of others.

Touching thoſe Affections and *Paſsions* you ſpeak of, which are nought elſe but a *conglobation of the Spirits*, I not onely allow, but am glad of them, they ſerve as wings to carry me up to heaven (and you after me) or as you ſay, they are as ſo many gales to ſend me thither, provided that the one do onely *blow*, not *bluſter* and raiſe tempeſts; And that the other be not irregular or exorbitant, but directed to their true Object: The *Paſsions* are as ſo many pleaders wrangling at a bar, and *Reſon*, my chiefeſt facultie, ſhould be their Chancelor; But oftentimes thoſe troops of furious Spirits, which Paſſion muſters up, and ſends up boyling to the brain, are ſo violent, that thoſe Spirits which are under the juriſdiction of Reſon, are not able to encounter them, though ſhe unite all her forces to that purpoſe.

More-

Moreover, whereas you would pin your infirmities upon your firſt *Parents*, 'tis true, that although *Adam* at firſt was created in a ſtate of integrity and perfection, being he was the Epitome of the Creation, and a kind of *Microcoſm*, a little World of himſelf, whereunto there may be ſome alluſion in his *name*, which comprehends the four corners of the World, the word *Adam* being made up of Ἀνατολὴ, Δύσις Ἄρκτος, Μεσημβρία, *viz.* Eaſt, Weſt, North and South; Although at firſt he was compleated to that ſtate, and yet made capable of a higher perfection, which capacitie was no imperfection, but a ſeale to a higher; I ſay, that although he was ſo accompliſh'd to preſent happineſs, yet by the ſeducement of the ill Spirit, he fatally fell from it; nor was the fault as much in the *Woman*, being the *weaker veſſel*, but in *him* who was the ſtronger; Now the tryal

of mans univerſal Obedience, being intended in him, and he failing, the guilt thereof falls upon his Poſteritie, that were all then potentially in his loins, who ever ſince have brought with them into the world the ſtains of that original Corruption, which yet Chriſtians have a way to waſh off in the Font of Baptiſm, the *lavoir of Regeneration*: yet there is an *Eve* lurking ſtill within the humane body, *viz.* the *Will*, which is ſo full of obliquities and fraylties, that while I lie at cloſe ward againſt one infirmitie, another is ready to wound me; which makes me ſo great a ſinner, that the Indulgences of a whole Jubile (had they ſuch a virtue as ſome believe they have) were not able to abſolve me.

Moreover, whereas you averr the Stars to bear ſway, and to have an incontroulable predominance over all ſublunary Cretures, and conſequent-

quently over that body of yours; It is a truth that cannot be denied, as we find by daily experience, that all Elementary Cretures depend upon the motion and virtue of the heavenly: but though theſe influxes from above do by their operation toſs and tumble the humors as they liſt, and work upon corporeal things in man; yet notwithſtanding, it cannot be ſaid that theſe operations do extend to thoſe inclinations and actions, that depend immediately upon the Empire of the *Will*, with the other faculties and Powers of the Mind, which are immanent, and meerly ſpiritual; yet I confeſs, if we obſerve the order and method that the *Underſtanding* and the *Will* do uſe in the production of their functions; it will be found, that the influence of the Celeſtial Luminaries, and the impreſſions that they make, muſt have ſomething to do herein;

but it is *indirectly* and *accidently*, in regard that all terreſtrial bodies by a gradual kind of ſubordination being govern'd, as was ſaid before, by the ſuperior, it muſt be inferred of neceſſitie, that whatſoever is natural in the humane Creture, as the organs of that body of yours, muſt feel the Power of their influences; In regard that the ſpiritual faculties are ſo united, and have ſuch an entercourſe with the corporeal organs, that they cannot operate, unleſs the ſaid organs miniſterially concur, and contribute thereunto, by preſenting the objects, which are the ſenſible ſpecies; but I except the abſtracted ideas and ſpeculations of the Mind; whence it inevitably comes to paſs, that in regard of this ſtrict league, and natural correſpondence, which is between them, the inward faculties partake ſomewhat of, and ſubmits to the dominion that the Planets and Conſtellations

ſtellations have over the ſenſual appetite, which together with the *will*, are diſpoſed often, and incited, I will not ſay *conſtrained*, by their influxes.

Out of theſe premiſſes this concluſion doth follow, that the Stars do operate, and make impreſſions upon the humane creture (as well as other productions of the Elements) both outwardly and inwardly, but they ſerve themſelves of thoſe *material* parts and organs of yours, that are as portholes to let in the influxes which they dart from above to work upon the faculties, to incline and incite them to good or ill, according to their diſpoſitions, though not by way of enforcement, for they have not ſuch a tyrannical and abſolute ſupremacie, but there is a freedom ſtill left to a well-ordered *Will*; And as there are outward Bongraces, to preſerve the face from being tanned

by the violence of Solar heat, ſo there are intern Graces to keep the inward parts from all ill and malignant influences that are lanced from above; according to the Poet,

---Sapiens dominabitur Aſtris.

The Wiſe man ſways ore the Stars;

Therefore it was a very pertinent anſwer that one gave to a Genethliacal Aſtrologer, who having taken much pains to prie into the horoſcope for the calculating of his Nativitie, and telling the partie, that in regard ſuch and ſuch ſtars were in conjunction at the hour of his Birth, therefore he muſt be ſubject to ſuch and ſuch ill humours and diſpoſitions. *'Tis true*, ſaid he, *that I was born ſuch a one, but I was born again*, meaning his ſpiritual *regeneration*: For as we find that a virtuous education doth oftentimes correct the infirmities, and rectifie the obliquities of nature, ſo there be interior motions of

Grace,

Grace, which come from a higher power than the Stars, that curb and check the operations which proceed from the ſupern influxes: Yet are the intellectual powers eaſily inclined to be tranſported, and ſnatched away by the ſenſual appetit, and the natural allurements thereof, for the humane ſoul is not *ſui juris*, ſhe is not ſo independent and abſolut of her ſelf, but that ſhe may be ſaid to depend upon the *Totum compoſitum*, upon the bodie in general, by the mediation of whoſe inſtruments ſhe imploys her faculties, end exerciſeth her actions in order to *ſenſible* things.

But as the ſtars in this firmament are whirled away by the overruling motion of the *Primum mobile*, the firſt mover from Eaſt to Weſt, yet they have a particular andcontrarie motion of their own from Weſt to Eaſt, wherein they, proceed notwithſtanding, in a conſtant

ſtant interrupted pace; ſo I may be ſaid to be oftentimes whirld away by the irregular and violent motions of that *Compoſitum*, that fleſhly ſphere of yours, yet I go on ſtill in my own motion towards my laſt goal, and my ſovereign good.

Now whereas the Heavens work on inferior bodies, by three inſtruments, *viz.* by *Light*, *Motion*, and *Influence*, the firſt ingendering heat in the Ayr by attrition and rarefaction, which is done by a ſimple or compounded ray, to wit, reflection; The ſecond, by meaſuring our times and ſeaſons, both which may be ſaid to be external viſible inſtruments; The third, which is *influence*, is a hidden intern qualitie, it produceth metals, cauſeth fluxes and refluxes, ripens the Embrion in the womb, with ſuch like effects, and as it was diſcourſed before, it operates in the human creture upon his very intellectuals, through the exterior mate-

material parts; yet not by way of compulſion, but inclination, as was ſaid before, therefore the influxes of Heaven are no excuſe for you, as you alledg, becauſe they are reſiſtable.

Laſtly, touching the *Malus genius* an ill ſpirit, which you ſay doth haunt you, and is ever at your elbow, to puſh you forward to ill actions, and ſuggeſt into you bad conceptions, I muſt tel you there is alſo a *Bonus genius* or dæmon, a good ſpirit that always attends you, whoſe infuſions, precepts, and cautions if you would obey, you would not onely *ſee* the beſt, and approve of it, but *follow* and put it in practiſe.

Bodie.

This diſcourſe doth adminiſter me but ſmall comfort, yet I thank you that you make me know my ſelf better by diſplaying unto me my

my own condition, and that magazin of infirmities which are ſtored up in this little tabernacle of yours, yet I ſhall never make thoſe infirmities, nor all the effects thereof, were they more in number, greater than my Creators *mercie*, either out of any deſpondencie of Spirit, and deſpair, in *rejecting* it as ſome do, or by preſumption, in *ſlighting* it as others do: For if the *firſt* Man, who was immediatly moulded and made by God himſelf in ſuch a ſtate of perfection, had his frailties; If *Samſon* the *ſtrongeſt* man had alſo his; If *Salomon* the *wiſeſt* man had his; If *David*, the *holieſt* of men, who had ſo many advantages, as to be a Prophet, and ſo anointed with oyl above others; if that Prophet who came of the choſen ſeed, and conſequently, was not caſt in ſo corrupt a mold as others, I ſay, if the Prophet *David* who was a *Man after Gods own heart*,

heart, a character, the like whereof was never given to any but unto him, I ſay if ſuch a man, and ſuch men had infirmities in ſo high a meaſure, how is it poſſible but that I ſhould have them in a greater number? therefore my tranſgreſſions are but deeds of my defects, and effects of thoſe general frailties that have attended, and are entail'd upon the beſt of men.

Now, touching my corporeal Organs and Senſes which you tax ſo much, 'tis true that my eyes have oftentimes gazed upon earthly vanities, and *graſs-green* objects, yet at other times they have looked upon *sky-colour*. I have caſt them up towards Heaven, and fixing them a good while (with ſome ejaculations) upon a part of the deepeſt *azure* I could ſpy, they cur'd me once of a ſhrewd defluxion (by which experiment, I alſo found that ſuch a fixation doth much corroberat the

nerve

nerves and conſerve the ſight) that diſtil'd into them. I have by *Them* oft admir'd the fair fabrick of the Univerſs, ſurveing all the parts thereof round about as farr as my opticks could reach, & ſtood aſtoniſht at their Excellencies, as beams ſtreaming from a heavenly *Creator* (& refracting on the viſible world) on whom their preſervation depends, and in whom they were concentred intentionally before they had any exiſtence; I obſerve how Nature is here and there check'd by Him, when I ſee how he ſets bounds to the vaſt tumbling Ocean, and that thoſe mountains of ſnow, which hang in the Ayrie Region, & thoſe floud-gates of waters do not fall down and precipitate at once to over-whelm the earth, which is ſo little a thing in compariſon of the vaſt expanſion of the Air; As alſo in the operation of divers other productions of Hers. For if *Nature*

did

did go on ſtill in her own courſe & conſtant method of effects and cauſes, this might induce a belief, that *ſhe* were Governneſs of all things; but when we ſee, that ſometimes ſhe hath not her full ſwing, intending things that ſhe is not able to perfect, but falls ſhort of her purpoſes, as alſo that her ordinarie operations are reſtrained, and grow lame, We muſt conclude, that there is a predominant Power that ore-ſways her, and moves the ſphere of her activitie as he liſt. Thus by the opticks of the Ey, (the eminenteſt of my ſenſes) I make the τὸ πᾶν, the Univerſe my Univerſitie to ſtudie my Maker, breaking out often (when I go into the fields, and find all things ſubſervient to Man) into that ejaculation of the Pſalmiſt, *Oh that men would praiſe the Lord for his goodneſs, and declare the wonders he doth for the children of men.* Nor do I by the benefit of the Ey read

Divi-

Divinitie among ſublunarie creatures where every ſpire of graſs may ſerve for a letter, but I ſpel my Creator among the ſtars, and indeed there is not any mundane object doth delight and raviſh me ſo much, as to contemplate thoſe glorious lamps of Heven in a clear night, wherewith I find my ſelf ſo much affected, that with *Emilius* I could find in my heart to congratulate the Moons deliverie from an Eclips; therefore it may ſtand well with Chriſtianitie, to hold thoſe the beſt of Pagans, that ask bleſſing of the Sun.

Touching my Organs of hearing, 'tis true as you ſay, they ſerve too often to let in every frivolous tale, or ſonet, yet as the Philoſopher calls the Hearing *ſenſum diſciplinæ*, the ſence of learning, whereby the ſoul, as he thought, being at firſt infuſion a kind of *raſa tabula*, recovers all her notions by way of

Remi-

Reminiſcence, I have made it often (let all this be ſpoken without vanity) the ſenſe of ſaving knowledge for Faith comes by hearing; I have ſet open the anfractuous paſſages thereof to take in the ſacred Oracles of God, and the myſteries of ſalvation, and when I hear a holy anthem it brings all my ſpirits to my ears in throngs; A grave elaborat ſermon works the like effect, ſuch a ſermon as he ſpeak of, who coming out of a Church, and being asked whether the ſermon was done, yes, ſaid he, 'tis done in the church, but it begins now in me: but while my Faith is fed, I do not ſove to have my Reſon famiſhed, I do not love to be *worded* to death by ſuch tautological & rambling inſipid confuſed ſtuff that ſome Enthuſiaſiſts uſe to evaporat, wherein it is as difficult to find any coherence in point of matter or methodical contexture, as it is to make a rope of that ſand whereby they prate. My

My feet 'tis true, go too often aſtray to the by-paths of vanity, but they come back again to the right track, as one going on a journey, and hearing by the way a pack of hounds, he goes and follows the ſport a while, and then returns to his road; I have the grace to direct them often to Gods holy houſe, where with leggs and knees I employ them in the humbleſt manner of genu-flection, to offer him ſacrifices of prayer and prayſes;

I reach out my hands ſometimes to lend unto the Lord, by relieving the poor (according to my pittance) knowing that Charity doth cover a multitude of ſins: my fingers alſo I find pliable now and then to write divine meditations, whereunto I employ them altogether upon the holy Saboth.

My *mouth*, my *toung*, and *heart*, alſo joyn (be it ſtill ſpoke without vainneſs) at leaſt to ejaculat my guilt

guilt and his glory; and I find the arterial bloud, which is in the leaſt ventricle thereof boyling, me thinks, within me in affection towards him, the exhalations whereof riſe up, and fill all the cells of my brain to contemplat his goodneſs, as will appear unto you in theſe few ternaries of Stanzas.

Could I ſcrew up my brain ſo high
With ſoaring raptures that might fly
Unto the Empyrean skie,

How would I laud the Lord of light,
Who fills all things, and every wight
With plentie, vigor, and delight.

My voice with Halelujahs loud
Should pierce and diſsipat the clouds
Which in the Airie region croud;

Then through the Element *of fire*
Unto the Stars they ſhould aſpire,
And ſo to the ſeraphic quire.

Thus

Thus earth and skie, with every thing
Should joyn with me, and carrols ſing
Unto the everlaſting King.

Touching my interior Paſſions, I confeſs, they have too great a dominion in me, *choler*, which hath more *heat* than *light* in it, doth too often transport me, ſom fires glow in me, as if they were flown from hell, and ſuch a fire no meaner man than Saint *Paul*, though a *Convert*, and one that had been *a Traveller* in the other world, felt within him, impatience and raſhneſs, intemperance, ſelf-conceit, and hatred have reigned in me, I have other odd things (and indeed all things which attend human weakneſs) that I am ſubject unto, as too much credulitie and lightneſs; ſadneſs contracts, and mirth too ſuddenly dilates my ſpirits, and makes them break out into violent fits of laughter, which though it be a harm-

a harmleſs Paſſion,yet there is none that diſtorts a man ſo much, for it extends the fore-head, declines the brow, half ſhuts the eye, raiſing a kind of ſplendor about them, it crumples up the noſe, drives back the cheeks,and makes pits in them, it ſhews the teeth, makes the toung pendant in the mouth, it hindereth the ſwallowing by contracting and ſhutting the muſcles which ſerve that action, it gives ſuch girds to the Diaphragma that it obſtructs the reſpiration for the time, it contracts all the members, and beats upon the flancks, it puts forth arms, leggs and hands in ſtrange poſturs; It cauſeth Syncopes ſometimes, and raiſeth an irregular motion in the pulſe; thus this Paſſion disguiſeth me too often, & betrays my folly,though one, apologizing for this Paſſion, ſaith, that laughter doth not as much discover a man to be a fool, but that there is a fool

in

in his companie, which cauſeth him to laugh. There is ſo much prodigalitie in me, that I think I ſhall never be covetous, I ſhall never be *condemned* for a rich man, nor be ſo ſimple, as to roaſt meat for others, while I ſtarve my ſelf; I have other Paſſions that dwell in me, whereof there can be no exceſs, as *Hope* and *Love*; by the firſt I think I ſhall be long liv'd, for of all the Paſſions there is none ſo advantagious for health, in regard the ſpirits therein, which coroborat and quicken all the parts, are moderate, ſhe ſtops, and keeps them back that they cannot diſſipat nor make any vehement agitation or eagerneſs; for if the ſpirits be too active and violent in their operations, they may produce ſtrong actions, but it ſhortens our daies, becauſe thoſe ſpirits eaſily ſcatter, and ſo conſume the natural moiſture, which *Hope* uſeth not to do.

Touch-

Touching the other Paſſion, *viz. Love*, Nature herein hath been benign, and bountifull unto me, for ſhe hath given me good ſtore, ſo that I think I am not in the arrear to any for that, I take much more pleaſure in the retaliation of a good turn, than in the revenge of a wrong, *&c.*

This *Love* extends to all my fellow Cretures, for it makes an impreſſion of a kind of tenderneſs in me, when I ſee any of them go to the ſlaughter; Inſomuch, that I could live a *Pythagorean*, all the daies of my life, upon roots, fruits, pulſe and whit-meats, which Nature reacheth unto us ſo gently without any violence; what a coil there is with ſo many hounds, horſes and men to take away the life of a Hare or Partridge: what blowing and puffing, what ſweating and ſwearing is us'd in killing a poor Dear? which makes me think upon the mad-man, whom the Italian Do-

ctor had put naked in a Pond up to the navil, and it hapning, that a Falconer paſſed by, luring after his Hawk, he asked the mad-man whether he had ſeen her, the mad-man ſtaring upon him, and asking him divers queſtions touching his Hawks, Hounds, & horſe, & finding that all that expence and pains was but to kill ſome poor Bird; he told the Falconer, Get you gon hence as ſoon as you can, for if the Doctor comes out, and finds you, whereas he hath put me here but to the navil, he will clap you up to the very neck for a greater mad-man.

But touching Rational Cretures which are of my own ſpecies, and bear the Character of Chriſtians, I can hate no man onely for his *opinion*, difference of Fancy and face to me is all one; it mov's Pity rather in me than hatred; The *Greek*, all the while he hath the ſame Creed with me, though among o-

ther

ther tenents, he denies, that the ſouls of holy men do enjoy the bliſsfull viſion of God, or the ſouls of wicked men are tormented in Hell before the day of judgement; The *Melchites* or *Aſſyrians*, the greateſt ſect of Chriſtians in the Orient, though among other wrong opinions, they hold, That the Holy Ghoſt proceedeth from the Father, *&c.* The *Ruſsian*, though he receive Children, after ſeven years of age, to the Communion, and mingleth warm water with the Wine in the Euchariſt, *&c.* The *Neſtorian*, though he hold, That there are two Perſons in our Saviour, as well as two Natures, *&c.* The *Jacobit*, though he ſigns Children before Baptiſm, with the ſign of the Croſs, ſome in the face, ſome in the arm, ſome in the breaſt, which badg of Chriſtianitie, they carry with them to their grave, *&c.* The *Cophti*, or *Chriſtians* of *Egypt*,

though they baptize not their children till 40 daies after their birth, and then preſently Adminiſter the Sacrament of the Euchariſt unto them, *&c.* The *Habaſsins*, which are the *Ethiopians*, a vaſt continent of Chriſtians, as bigg as half Europe, though they circumciſe their children, as well as Baptiſe them, & ſo are Jews from the girdle downward, though the cake of unleavened Bread which they adminiſter in the Sacrament, have five dents in it, alluding to the five wounds of Chriſt, and that day they communicat, they do not ſpit till the Sun be ſet; and the Emperour, when in his Progreſs, he comes to the ſight of a Church, he preſently lights down off his Dromedary, and crawls a while on his knees, but never remounts, till he be out of the ſight of the Church, with other Ceremonies of theirs, *&c.* The *Armenians*, who have more

priviledges

priviledges in the Turks dominion than any other Chriſtians, though they deny the Holy ghoſt to proceed from the Son, and receive infants preſently after baptiſm to the communion of the Euchariſts *&c.* The *Maronits* that inhabit about mount *Libanus* though they hold that human ſouls were all created together from the beginning, that the father may diſſolve the matrimony of his ſon or daughter if he miſlike it, Though they uſe to create children 5. or 6. years old ſub-Deacons, and believe that no human creture entereth the Kingdom of Heaven before the generall judgement *&c.* The *Anabaptiſts*, though they baptiſe not their children till they come to years of diſcretion *&c.* The *Presbyterian*, though he be againſt hierarchy, and the ceremonies of the church and onely in love with the wealth thereof *&c.* The *Hollanders* though they allow

a man to cohabit with a woman all the daies of his life, and if upon his death bed he marry her, t'is time enough to reſtore her honour, and make the children formerly begot between them legitimate, *&c.* The *Roman Catholicks*, though they Invoke Saints, and pray for the dead, *&c.* All theſe, with ſundrie ſorts of Chriſtians beſides, all the while they have the Symbole of ſaving Faith, and ſame Apoſtolical Creed with me, all the while they have the Decalog, and holy Scriptures, I have ſo much Charitie to hold that they differ from me, not as much in *Religion* as in *Opinion*; (Now *Opinion* is that great Ladie which ſways the World) therefore I wiſh that they might go up the ſame ſcale of bliſs with me. Nor are the *Swiſs* and *Gritons* to be hated, becauſe they permit the *Lutheran* to preach in one end of the Church, and the *Calviniſt* in the other, yet in their

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moral civilities and negotiations, they live peaceably together.

To conclude this diſcours touching common Charitie and Love, 'tis tru my Fellow-cretures, my Kindred and Friends have a great ſhare of it, but I reſerve the quinteſſence thereof for my Creator and Saviour, the one being the *ſea*, the other the *ſpring* of all felicitie. I *love* my Creator a thouſand degrees more than I *fear* him, which makes me praiſe him more often than pray nnto him; and for matter of fear (as I diſplayed my ſelf elſewhere) I fear none more than my ſelf, who am indeed my greateſt foe, I mean thoſe obliquities and depravations which are my inmates, whereof the ill ſpirit takes his advantage, ever and anon, to make me run into aberrations, ſo that I may ſay, I ſtand more in fear of my ſelf than of the devil, or death who is the *king of fears*. Now touching

this Elixer of love that I reſerve for my Creator, it melted one morning into theſe Stanzas:

As the parchd field doth thirſt for rain
When the Dog-ſtar, makes Sheep, and
Of an unuſual drowth cõplain, (Swain
So thirſts my heart for Thee.

As the chac'd deer doth pant and bray
After ſome brook, or cooling bay,
When hounds have worried her aſtray
So pants my heart for Thee.

As the forſaken Dove doth mone
When her beloved mate is gone,
And never reſts while ſelf-alone,
So mones my heart for Thee.

Or as the teeming Earth doth mourn
In black (like Lover at an urn)
Till Titan's quickning beams return,
So do I mourn, mone, pant *&* thirſt
For Thee, *who art my* laſt *and* firſt.

Soul

Soul.

I am glad beyond meaſure to hear theſe diſcourſes drop from you, firſt that you make ſo good uſe of the objects of this Inferior world, as to ſtudy your Creator in them, proceeding from the *effects*, to the ſearch of the *cauſe* which is the method of Philoſophy, whereas the *Theolog* proceeds commonly from the *cauſe* to the *effect*. The Pagan Philoſophers by the twilight of nature ſcard ſo high, that they came to diſcover there was a *primus Motor*, an *Ens entium*, an *optimus maximus*, they came to know that he was ubiquitary and diffus'd through the Univerſs, to give vigor, life and motion to all parts as I do in that bodie of yours, though inviſibly, if I may be ſo bold as aſſimilat ſo incomprehenſible a greatneſs to ſo ſmall a thing; Now there is no finit intellect can form a quidditative apprehenſion of God, no not the

Angels themſelves. There may be *negative* conceptions of him, as to ſay he is immortal, immenſe, independent, ſimple, and infinit *&c.* Or there may be *relative* conceptions had of him, as when we call him Creator, Governor, King, *&c.* Or there may be *poſitive* conceptions of him, as the chiefeſt Good, a pure Act, or he may be deſcribed by an aggregation of Attributs, as, Merciſull, Wiſe, Pious, *&c.* But for the comprehenſive quidditie of God, it cannot be underſtood by any created Power; Among all theſe, one of the beſt wayes to deſcribe him, is by *Abſtracts*, as to call him *goodneſs* it ſelf, Juſtice it ſelf, Power, Pity & Piety it ſelf, He being the *rule* of all theſe; ſome of thoſe ancient Wiſards among the *Egyptians* and *Grecians* came by reach of natural reſons, to the knowledge of one Incomprehenſible Guide and conſerver of the Univers;

nivers; ſpecially *Treſmegiſtus* and *Socrates*, but they durſt not broach their opinions publiquely for fear of the fury of the Peeple, among whom there was a kind of zeal in thoſe dark times; *Plato* flew as high as *Socrates* his Maſter in Divinitie, and among other Paſſages throughout his Works, there is one that is very pregnant, for Writing to a friend of his, he ſaith, When I write to thee ſeriouſly; I begin my Epiſtle with *God ſave thee*, when otherwiſe, The Gods ſave thee; *Ariſtotle*, *Plato's* ſcholler, courted *Nature* onely, groping her ſecrets; a great *Philoſopher* he was, and no leſs a *Sophiſter*, he was the firſt that entangled Philoſophy with ſubtilties, coin'd words and Paralogiſms, as the *Claſsicans* did firſt diſtract divinitie, ſo that it was no improper Character which one gave, That *Ariſtotles ſchool was a great skold*;

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Touching the celeſtial bodies I love you the better, that you are affected wirh them ſo much, that you ſometimes ſpeculat and ſpel your Creator among the ſtars. Now ſome of the Rabbins hold, that the word *Jehovah* (which is the higheſt name of God Almightie, and pronounced publickly in the Synagog but once a year) may be plainly made up among the Oriental ſtars. Nay, they affirm, that all the *Hebrew* letters may be found in the firmament, which letters were the true characters of the conſtellations before the *Egyptians* came with their Hieroglyphicks, & that the *Greeks* hois'd up ſuch monſters ſo near the throne of God, as Bears, Bulls, Lions, Goats, Rams and Scorpions; together with pitchers and planks of rotten wood. They hold moreover, that the fate and periods of *Monarchies* may be read, not onely in Comets, but in thoſe

thoſe fixd ſtars that are vertical over them. When *Meduſa's head* was vertical to *Greece*, there were divers that preſaged her deſtruction. *Jeruſalem's* ruin was read plainly among the ſtars, ſome years before. Nay, *Poſtel*, a Chriſtian writer, *takes God and Chriſt to witneſs, that in the Hebrew characters among the ſtars,* vidit omnia quæ in Rerum natura conſtituta ſunt, *he ſaw all things that were conſtituted by nature.* Doubtleſs that toung which was ſpoken in Paradiſe, and by the Almightie himſelf, may have ſome extraordinarie priviledge and myſteries in it; nor was Poſtel lunatic when he broke out into ſuch a proteſtation. But the Authors of this opinion add unto it this caution, that he who will be a ſchollar, and a proficient in this ſydereal ſchool to ſpel the ſtars, and ſtudie this book (for the Heavens are calld ſo in holy Scriptures) muſt be an

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extraordinarie pious, patient and prudent wel-wiſd man, ſo he may find old *Orpheus* words to be tru, when ſpeaking of God he ſings,

——— Σὴ μὲν ἐν Ἄστροις,
Τάξις ἀνελλάκτουσιν ἐφημοσαναῖσι τρέχουσα.

Thy certain order doth run immutable commands among the ſtarrs:

Now, touching thoſe ancient notaries of Nature, it may be well thought, thoſe large Ideas of knowledge they had, were illuminations from Heven, whence every good and perfect gift doth deſcend, therefore *Eraſmus* cannot be much blamed for canonizing *Socrates* for a Saint, ſo confident he was of his ſalvation; And it were no profaneſs to ſay, That as the Holy Prophets were *Harbengers* to the *Second* Perſon of the Trinitie, ſo the Philoſphers were the *Heralds* of the *Firſt*. Touching your Paſſions, Senſes and Organs, though the firſt have been Traytors ſo often unto

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me within doors, and the other Rebells without, yet you apologize indifferently well for them; Age will take off their teeth and ougles in time, for they are no other than wild Beaſts; Inſomuch, that it was not ſaid improperly of him, who having paſs'd his gran Climacterique, *viz.* 63, ſaid, that he was got looſe from his unruly Paſſions, as from ſo many Tygars or Wolves. But I like it well, that you have ſo much of *Hope* and *Love*; Touching the firſt, you ſay well, it maybe a cauſe of longevity, becauſe it keeps the Spirits in a temperat motion, and preſerves them from waſting too faſt; And this may be one reſon why Kings and Soverain Princes are not commonly ſo long liv'd as others, becauſe they have fewer things to *hope* for, and more things to *fear*.

Touching the largeneſs of your Love, that it extends to a tender com-

compaſſion towards ſenſitive animals, it is a thing not to be altogether discommended in you (though it may be ſmild at by ſome) nor are you alone herein, but there be ſome Noble Chriſtian Authors that are of your diſpoſition, who ſay, that they could find in their hearts to inveigh againſt the cruel, bloudy and naſty ſacrifices of the Jews, had they not ſerved as Types of the great Oblation for Mankind; nor is your charitable large Love towards all thoſe that bear God Almighties Image, to be blam'd, being well interpreted, ſpecially towards Chriſtians, conſidering that they have the *Decalog*, wherein there are *omnia facienda* all things to be done, and the Dominical Prayer, wherein there are *omnia petenda* all things to be asked for, and laſtly the *Creed*, wherein there are *omnia credenda* all things to be believed; though the *Roman* Church be accus'd

cus'd to mutilat one of them. 'Tis true, there have been Hæretiques and Hetroclits in Divinitie from all times, ſpecially in this doting age, and not only in Divinitie, but alſo in Philoſophy, and Policy. The Church of Chriſt, like Saint *Peters* bark, muſt expect, in this troubleſom World, to be toſs'd with croſs winds, and ſomtimes with tempeſts, which proceed from the light and *airy* opinions of human brains; and while they think to make the ſaid bark tite, and ſtop the leaks, they make more holes in her; Others, going about to exalt the Church, do raiſe her upon the Devils back; And the worſt is, that Peeple fall out about meer nicities, and extern indifferent forms; for though they agree in the fundamentals and doctrin, yet they come to exerciſe mortal hatred one to the other; but it hath been ſo from the beginning: what a huge claſh did

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one little Vowel made in a great general Councel, whether ὁμοιος, or ὁμοουσιος, was more Orthodoxal; and what a huge gulph of ſeparation is made now among Chriſtians, whether, in the holy Euchariſt, we take *panem Domini*, or *panem Dominum*; There may be garments of divers faſhions made of one ſtuff; the ſame faith may admit of divers rites; And indeed, it is very obſervable, how the Genius of a Nation may be discovered by their outward exerciſe and forms of Religion; The *Romans*, who had large ſouls, did always delight in magnificence and Pomp, in ſtately Fabriques, in rich ornaments, in exquiſit Muſic, in curious ſculptures and Paintings, in ſolemnities and ſtately Proceſſions; all theſe the *Italians*, who are extracted of the *Romans*, as alſo divers Families in *Spain* and *France*, do exerciſe in the practice of their Religion, think-

thinking nothing too coſtly and precious for their Churches, and that it concerns all Arts to contribut their beſt, and moſt quinteſſential Pieces for the beautifying thereof, wherein all others, who are under the Roman Church do imitat Her; But there are other Peeple that have ſouls of another temper, they care not for Exterior ſhews, and appearances of pomp, or for feeding the eyes: And whereas the other Nations do deck, trim up, and imbelliſh Religion with the rareſt Ornaments, and richeſt Jewels and furniture they can find, to ſet a good face upon Her, whereas they houſe Her in the ſtatelieſt manner they can, adorning, perfuming and keeping her Temples as neat and decent as poſſible can be, to draw the Peeple to a love and frequentation of them; The other ſort of Peeple put Her in homely plain attire, being loth to ſpend much money

ney upon her, leaſt if *devotion* ſhold produce too much welth, the *daughter* wold devour the *Mother*. Touching the charitable conceit you bear towards thoſe ſects of Chriſtians which you have nam'd, diſcovers a candid & charitable nature in you, for though the number of the *Elect* be few, yet to confine them to one clime, and coop them up in one corner of the Earth, is a preſumption; Yet every one ſhold be ſo confident of his own religiõ, as to wiſh that all Mankinde were of the ſame as He.

I like it extremely well that you reſerve the beſt and pureſt motions of love for your Creator, who is the ſource and wide ſea, who is the ſum and center of all happineſs; This love you may be well aſſured will not be loſt towards him who taketh delight in nothing more than in the good of his cretures, and to ſee them do well; He is always more ready to *open* than they to *knock*,

knock, more ready to *hear* than they to *cry*, more ready to *beſtow* than they to *begg*; moreover I like well thoſe ſubmiſſive and decent poſtures wherein you proſtrat your ſelf before him, there can be no exces of humility in your comportment that way, the inward man is known by the outward carriage, and when the members bow without, 'tis a ſigne that the heart doth ſo alſo within: I like it well alſo that your praiſes are more frequent than your *prayers*; prayers *bend* God, but prayſes *bind* him; *prayer* concerns our own intereſt, but praiſe aymes principally at his glory, and they who doth truly preform this part of piety, may be ſaied to discharge the duty of an Angell upon earth; God, who is omniſcious, knows all our wants before hand, and what's fitting for us, therfore to be too importunat and over-tedious in one praier, to eflagitat him with reiterations

rations of the ſame thing diſcovers a doubting and diffident heart, therefore it more becomes a Chriſtian to be more vehement in *prayſe* rather than in *prayer*, the one iſſuing out of the foggy vapours of ſin, the other from the pure exhalations of piety and gratitude, which ſooner aſcend to heaven; Therefore a Chriſtian ſhould not ſtand always knocking and begging at the gates of heaven, but endeavour to *beſtow* ſome thing upon his Creator, and there cannot be a better gift than praiſe, with expreſſions of thankfulneſs and with admiration of his longanimity and love, of his preſervation and providence, of his power and greatneſs; yet *prayer* ſhould have a longer preparation than *praiſe*, in regard by it we make our addreſſes immediatly to God in the *ſecond perſon*, and familiarly ſpeaks to him as it were face to face; whereas oblations of *praiſe* are commonly

commonly in the *third* perſon; Therefore under favour I do not much approve of their cuſtom who before and afer meat, when their brains are ful of worldly thoughts, and tied to civil compliances do ruſh raſhly into a ſpeech with him in the *ſecond perſon* having no time for a fitting præmeditation; At ſuch times a ſhort ejaculation expreſſed in the third perſon (though it be only *mental* if the caſe requiers) may be more acceptable, and freer from preſumption than a long grace, For among thoſe innumerable ſins which man is ſubject unto, the ſin in prayer, though leaſt thought upon, is one of the greateſt, when without trembling precogitations, God Almightie is ſpoken unto, and *thou'd* in the *Vocative* caſe. Now, thoſe Benedictions, and ſtrains of prayſes which are utterd in the *Nominative* and other Caſes, have a larger ſcope of boldneſs, and a greater

greater latitude of notion, they keep at a further diſtance, and conſequently require not ſo much reverence, and recollection of the thoughts beforehand, but may be extemporal; 'Tis one thing to ſay *God be praiſd*, another thing to ſay, *O God I praiſe thee*; the latter requires much more premeditation, for one preſuppoſeth he is as it were locally and preſentially before him, though the firſt may have as much of the heart, & be as effectual as the other. This makes me to take ſome paines when I invoke God in the ſecond perſon by my oriſon, to obſtract my ſelf from all commerce with *you* for the preſent, and elevat my ſelf upon the wings of Faith in the ſublimeſt poſture I can towards Heven taking the choiceſt affections and ideas with me along where I figure to my ſelf a huge mountain of moſt pure and inexpreſſible light wherein me thinks I diſcern a glori-

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ous majeſty, but the more I look upon him, the more he dazles mine eyes, that I cannot make him a fix'd object, or diſcover any ſhape in him, in regard of the refulgencie of his glory; during this action, I endeavour to mingle with that light, for true love is nothing elſe but an *appetit of Vnion*, and if I hold my ſelf to be a ſpark, or part of that light from the beginning, and to be dart thence into that body of yours, and made a *ſoul*, may be no extravagant ſpeculation.

Now touching this laſt Notion, and the other concerning extemporall Prayer, it is not utter'd to give the leaſt occaſion of ſcandal to any other ſoul, but onely to intimat, that there are for Acts of Devotion, as well as for all things elſe, fit places and times, where there may be a greater opportunitie for one to ſummon his ſpirits, to marſhall his irregular thoughts, and raiſe

his affections towards that glorious object, to whom Prayer is directed.

Bodie.

Dear ſoul, my ſpirits are raiſed to an exceeding great height of comfort, that in the firſt part of this laſt diſcours, you are pleas'd with the method of my Devotions, and carriage towards Heaven; that I reſerve my pureſt and moſt intenſe Affections for my Creator, which I ſhall be moſt carefull ever to do,

——*dum ſpiritus hos regit artus*;

He being my ſole & ſoverain good: and truly, I muſt tell you, that when by my lubricities, as by too free a *genius* in the fruition of a friend or otherwiſe, I chance to have offended him, I can never be friends with my ſelf, till I am reconcil'd to him, and that I conceive his countenance to be turn'd again towards me; yet, I had once a long fit of dejection

jection of Spirit that made me break out into theſe complaints, which *you* may well remember, for they were Emanations from you.

Early and late, both night and day,
By moon-ſhine and the Sun's bright ray,
When ſpangling ſtarrs emboſs'd the skie,
And deck'd the World's vaſt canopy,
I ſought the Lord of life & light,
But oh, my Lord kept out of ſight.

As at all times, *ſo every* place
I made my Church, to ſeek his face;
In Forreſts, Chaces, Parks and Woods,
On Mountains, Meadowes, Fields and Flouds,
I ſought the Lord of life and light,
But ſtill my Lord kept out of ſight.

On Neptun's *back, when I could ſee*
But few pitch'd planks 'twixt death and mee,

In freedom & in bondage long
With grones & crys, with Pray'r and
ſong,
I ſought the Lord of life & light,
But ſtill my Lord kept out of ſight.

In chamber, cloſet (ſwoln with tears)
I ſent up vowes for my arrears,
In Chappel, Church and Sacrament,
The ſoul's Ambroſian nouriſhment,
I ſought the Lord of life and light,
But ſtill my Lord kept out of ſight.

What! is mild Heven turn'd to braſs,
That neither ſigh nor ſob can paſs!
Is all commerce 'twixt earth and sky
Cut off from Adam's *Progeny?*
That thus the Lord of life & light,
Shold ſo, ſo long keep out of ſight?

Such Paſsions did my mind aſſail,
Such terrors did my ſpirits quail;
When lo, a beam of Grace ſhot out
Through the dark clowds of ſin *and*
doubt

Which

Which did ſuch quickning ſparkles
dart,
That pierc'd the Centre of my
heart;

O how my ſpirits come again,
How ev'ry cranny of my brain
Was fill'd with heat and wonderment,
With joy, and raviſhing content,
When thus the Lord of life & light
Did re-appeer unto my ſight.

Learn ſinners hence, 'tis ne're too late,
To knock and cry at Hevens gate,
That Begger's bleſs'd, who doth not
faint,
But re-inforceth ſtill his plaint;
The longer that the Lord doth
hide his face,
More brighter wilbe his after-
beams of Grace.

Thus at laſt I made *mythridat* of that *viper*, which me thought had gnaw'd ſo long upon my Conſci-

ence, which prompted me all the while of my dangerous condition, and exhibited me my *Quietus eſt* at laſt.

Soul.

I like it very well, that you make the *Conſcience* your Guide, and that you uſe to liſten to his counſell; for he is my *Dictator*, & may be ſaid to have a coordinat Power with God himſelf. Therefore it is the chiefeſt part of a wiſe Chriſtian, to take his Conſcience for his *Admoniſher* here, leaſt he become his *Accuſer* hereafter, He is *Frænum*, and *Flagrum*, he is a bridle before, but a Scourge after ſin. But I hope, thoſe turbid intervalls of grief and gripings bettered you afterward; for confeſſion and ſorrow without amendment (as one truely ſaid) is like the pumping of a Ship without ſtopping the leaks: It is a pithy and ponderous advice that an ancient

cient Father gives, *Commiſſa dole, dolenda non committe*, repent of things committed, and commit not things to be repented; there is another ſaying, that adminiſtreth both comfort and caution, that if *ſins preſent do not delight thee, ſins paſſed will never deſtroy thee.* There is a third which reflects upon God and man; *Qui promittit pœnitenti veniam non promittit peccanti pœnitentiam.* He who promiſeth pardon to the penitent, doth not promiſe repentance to the peccant.

It behoves you now, that you have paſſed above ſeven Climacteriques; and ſeen above ſeven and twentie hundred Saboths, to make a more exact and frequent account with Heaven, for all the noble natural parts muſt grow leſs vigorous in you (and ſo draw you to your end) ſpecially the *heart*, which according to the old Egyptian doctrine receives two dramms every

yeer till it comes to 50, and then decreaſeth ſo faſt to a 100, whence turning to its original weight it makes no further progreſs; Therefore *Rogus & urna meditanda*, you muſt now meditate on the *pile* and the *pitcher*, *viz.* on your winding-ſheet and grave: for death may lie in wait for you in your ſhadow as you tread it. You muſt not now thirſt ſo much after humane knowledge, and ſpend your time in the ſchool of nature, by making ſuch greedie reſearches into her cauſes and effects, you muſt ſeek after Theological verities, you muſt not ſo much look after *Jacobs* ſtaff, as after his ladder. But in the ſearch of divine myſteries, let me give you this caution, not to affect *ſcepticiſm* too much, for it may make you guiltie of *ſpiritual pride*, the two gran ſins which reign in theſe times. It is a wholeſom Rule *ſatis eſt ſapere ad ſobrietatem*. It is enough to be ſoberly

ſoberly wiſe, to be contented to be of Gods Court, not of his Councel, ſpecially of his Cabinet Councel. Nor in adiaphorous things muſt you be to violent, ſtrict and inſolent, or hating any to deſtruction.

Bodie.

Well fare you now, and better may you fare hereafter, that you have ſo much care of me, as it appears by affording me theſe inſtructions. It is a while ſince that I have put them in practiſe, by imploying my intellectuals to Divine operations, and to give you ſome ſmall inſtances, I will offer you from among others, a few of the Pſalms of the holieſt of Men, and the firſt inſtance ſhall be the verſe that ſhould precede all Prayers and Praiſes, which I have made to run upon Engliſh feet as ſmoothly and as faithfully as I could, diverſi-

fying it in four Stanzas, whereof the Reader may chooſe which he pleaſe.

PSALM 19. Verſ. *vlt.*

1 *O Lord my Saviour and ſupport,*
Grant that the words and cries
My heart doth vent, and toung report
Be pleaſing in thy eys.

2 *O let the notions of my mind*
And words my mouth doth yield,
Still in thy ſight acceptance find
My Saviour, ſtrength and ſhield.

3 *O Lord my Saviour ſtrength and (might,*
Grant that the thoughts and words
Be always pleaſing in thy ſight
My mouth and heart affoards.

4 *O let the words my lips prolate,*
And plaints my heart doth pour,
Find favour at thy mercie gate
My Saviour, ſtrength and tow'r.

Now

Now you ſhall receive ſome of the Penitential Pſalms, which I hope I have not murthered in the verſion, as others are ſaid to have done.

Psalm. 51.

1 *Some pitie, Lord,*
To me afford
Of thy abundant grace,
For thy great love
My ſins remove
And treſpaſſes deface.

2 *Waſh off the ſlime*
Of this foul crime,
And throughly purge the blot;
For I confeſs
My wickedneſs,
I always ſee the ſpot.

3 *O Lord 'gainſt Thee*
And onely Thee
Have I committed ill,

That

That thy words might
Be counted right
And cleer when judged ſtill.

4 Lo, in a frame
Of ſin and ſhame
Were knit my fleſh and bone,
When I, alas,
An Embryon was
Of ſinners I was one.

5 In the inmoſt parts
Of contrite hearts
Thou wiſdom do'ſt demand,
And ſecretlie
Thou ſhalt make me
Tru wiſdom underſtand.

6 With hyſſop cleance
This foul offence,
And purge my ſoul from ill,
So ſhall I be
White in degree
To ſnow on Hermon hill.

7 *O let me heer*
News that may cheer
My trembling heart with joy,
May free from grones,
My ſhatterd bones,
Broke by Thee with annoy.

8 *O turn aſide*
Thy face, and hide
It from my foul offence;
And throughly blot
This ugly ſpot,
Ere I be ſumon'd hence.

9 *Renew my heart*
In every part,
Thy ſaving Grace inſpire,
So that my breſt
May be poſſeſs'd
With flames of heavenly fire.

10 *Oh do not chace*
Me from thy face,
Nor of thy ſpirit deprive,

For then ſhould I
In miſery
Be worſt than thing alive,

11 Thy joyes once more
To me reſtore
Of thy ſalvation,
So ſhall I preach
And ſinners teach
The way to Hevens throne.

12 O Lord from bloud
That cries ſo loud
For vengeance me defend,
So ſhall I ſtill
With accents ſhrill
Thy noble deeds extend.

13 My lips unſeal
For to reveal
Thy wondrous acts of old,
So ſhall my toung
The ſaints among
Thy righteouſneſs unfold.

14 *Nor bloud of lambs,*
Or fat of rams
Are pleaſing in thy ſight,
Elſe would I come
With Hecatoms
Didſt thou in them delight.

15 *The ſacrifize*
Which God doth prize
Are hearts with ſorrow bruized;
A heart broke ſo
And ſplit with wo,
Lord, thou haſt nere refus'd.

16 *On* Sion *hill*
O Lord, diſtill
Thy gifts in a good hour;
Build Salems *walls*
And keep from falls
Thy temple and her towr.

Here followeth another in a differing cadence and Tune.

Psal. 6.

1 *Correct me not in rage,*
Nor chaſtize me in ire,
But Lord thy wrath aſſwage,
And me with grace inſpire,
For I am faint,
and all my bones,
are vex'd with grones
Of juſt complaint.

2 *My ſoul doth alſo ſwell*
For griefs that me torment,
But, Lord, how long, oh tell,
Wilt thou thy ſelf abſent?
Return O God,
Lord of all bliſs,
For I do kiſs
Thy ſmarting rod.

3 *For in the ſhades of night,*
No mortall can thee mind,
And in the pit what wight
To thank thee canſt thou find?
Behold my teares,
wherewith I drown
each night my down,
For old arrears.

4 *My beauteous daies are paſt,*
For griefs that me diſmay,
And like a flower I fade,
And wither quite away,
For fear of thoſe
that me annoy,
and would deſtroy
Like deadly foes.

PSALM. 130.

1 *OUt of the fluds,*
Out of the ſudds
Of ſin I roar and cry,
Lord bow thine ear,
'Tis time to hear:
My groans and agony.

If

2 If Thou obſerve
How oft we ſwerve
From thee, who can abide
To ſtand before
Thy judgement dore
To be arraigned and tri'd?

3 But there's with thee
Rich clemencie
And plenteous ſtore of grace,
Which makes Thee Lord
To be ador'd
So much by human race.

4 My ſoul for Thee
Inceſſantlie
Waits as the Centinel
Waits for the day
And Phœbus ray,
Nights darkneſs to repel.

Let Iſrael
Then boldly dwell
And truſt in God above.

For there's with Him
Up to the brim
Abundant ſtore of love.

6 For it is He
Can onely free
And Iſrael forgive,
And of his crimes
Done at all times
An abſolution give,

Soul.

I am mightily well pleaſed that you employ your *thoughts* and *words* (which are the chiefeſt *Cretures of the mind*) upon ſuch meditations as theſe; It much joye's me that you wind up your ſpirits to Davids harp, a muſic that is ſweet and rich enough to be of conſort with that of the ſpheres, ſpecially if your heart keeps touch with the tone for He is the trueſt penman of heavenly things, who feeles the joyes

joyes thereof, while he is enditing them; Now, in thoſe holy Hymns of *David*'s, there is a coincidence of Prayer, and Prayſe, which like two currents falling into one channel, makes the ſtream the ſtronger. But to inlarge my ſelf a little further in that point whereon I inſiſted a little before, touching the ſtudie of divine knowledge, which is the *unicum neceſſarium*, I adviſe you again, now that you have ſtepp'd a good way in the Autumne of your age, and that a little bark of yours hath been toſs'd and ſhatter'd with ſo many tempeſts, It were wiſdom that you wold think upon your laſt Port, and ballaſt her accordingly to arrive thither; Therefore whereas you have courted the *Hand-maids* ſo long, you ſhold now make your principal applicatiõs to the Miſtreſs, you ſhold devote your ſelf to the theory of divine things, which is the true *fruit* of the tree of knowledge, where-

whereas the other are but the *leafs* thereof. Now Chriſtianity of all other Religions hath the hardeſt and higheſt reaches, the pureſt Ideas and abſtracted furtheſt from ſenſe, and harſheſt to fleſh and bloud, in regard of ſundry tranſcendencies, and myſtical tenents ſhe contains, as the *Trinity*, the *Incarnation* and *Reſurrection*, in the re-ſerches of which points the quickeſt ſight, may be ſaid to be but one degree above blindneſs, therefore in the diſcuſſion and inveſtigation of theſe, it is fit that you make *reſon* (whoſe uttermoſt ken can reach no higher than the ſphere of nature) to lye ſuccumbent at faiths feet, and ſo *conclude certainties out of impoſsibilities*, and God being *omnipotent* may in juſtice demand ſuch beliefs from us. Nor muſt you be too preſumptuous by prying into the Power, prerogative and nature of the Incomprehenſible Deity; for if all the ſa-

ges

ges that ever were yet in the world, could not come to the knowledge of the leaſt ſtar in heaven, ſo far as to tell what ſubſtance ſhe is made of: how is it poſſible for any humane capacitie to aſcend ſo high, as to the knowledge of the immenſe Majeſtie which created them; therefore the ſafeſt and certaineſt knowledge touching God, is to confeſs, That *we cannot know* Him in any perfection. Inſomuch that that inſcription which was found upon the Pagan Altar among the Greeks was a very modeſt one, & may be ſaid to be ſtill in date Τῷ Ἀγνώστῳ θεῷ, To the unknown God: For the further that a finit Intellect doth launch forth into the boundleſs and bottomleſs ſea of this cõtemplation, the more he is in danger to go aſtray and looſe it ſelf, all human brain being too narrow and uncertain a compaſs to ſteer the cours by, though ſtars and Angells con-

contribute their help to direct him; Therefore it is a far ſecurer way for a ſober minded Chriſtian to ſit down in an humble aſtoniſhment, and to vent forth this interjection of wonder, O the inſcrutableneſs & immenſity of God, his ways are paſt finding out *&c.* Therefore you muſt be modeſt in your indagations this way, and cautious how you go awry into any by-path from the beaten road, and ſo wander in the wilderneſs of your own imaginations: For it is the common practiſe of the Devil, when it pleaſeth God to give him the reins to puniſh a nation, to tamper firſt with their intellectualls, and puzzle the brain with new doubts, and peremptory conceits, till he leads them into a maze of confuſions, where at laſt he ſeizeth upon them for their ſpiritual pride. You muſt take heed of ſuch an inſobriety, and inſolent zeal, but ſeek after ſingleneſs of heart

heart, rather than after ſingularity of opinion; Be wary alſo how you meddle with *claſsical* divinity, but leave it to them whoſe holy function it is to controvert ſuch matters, and doubtles are ſpecially inſpired for that purpoſe, employ your chiefeſt howers in penning or peruſing things that may elevat the thoughts above the Elements, and fill them with pious raptures; But what Authors ſo ever you read whither old or new, whither Hiſtorical, polemical, or paræneticał, take this rule along with you to *believe Them for the Holy ſcriptures ſake, and the ſcriptures for Themſelves.* Antiquity is venerable, therefore the older the Author is, the more to be valued, it being a maxim that may bear ſway in divinity as well as in Heralday, *Tutius eſt cum patribus quàm cum fratribus errare.*

Body

Body.

Theſe are wholſom precepts that you give me which I ſhall conform unto. And whereas in your former diſcourſe you gave me an item of my age, and that having now made a good ſtep in the Autumnal part thereof, *therefore Regius & urna meditanda*, it is fitting that the funeral pile and pitcher ſhould be thought upon. Truly, were it the cuſtom of Chriſtianity, and that when you have left me, I muſt be reduced to my firſt principles, I could be well contented that this ſmall bottom of clay whereon the ravell'd and thrumb'd threed of my life hath been wound up ſo long, ſhould be turned to earth and aſhes by *fire*, which is the nobleſt of the Elements, rather than by letting it putrifie, and be made a feaſt for ugly worms in the grave ſo long,

and to be digeſted in their maws
A conceit not altogether ſo extra
vagant as he who thought drown
ing to be the gentleſt way of goin
out of the world, when the body b
ſmooth waving undulations glide
ſoftly to its laſt home. Let it not b
term'd a vanity in me to tell yo
that touching this Elementar
world I have bin a good while o
of conceit with it, and had I b
lanc'd account with it, I could wi
lingly pay nature her laſt debt, a
render this ſmall bag-full of bon
to the earth whence it firſt came
know ther be ſundry modes ho
this debt is payed, in ſome life go
out like a lamp when the oil
ſpent, and ſo takes a gentle fa
well, in others life is puffed out
violence, and ſo it commonly
ther ſtreams away in blood, or i
thruſt out at the poſtern door; in
thers, life is ſtarv'd away, in ſom
in long lingring hectiques and ſ

like diſeaſes; ſom fall like mellow fruit, others are plucked off; ther be a thouſand wayes to go out, but one way to come into this world: I have liv'd already to ſee ſuch things that former Ages never ſaw, nor future I beleeve, can ever ſee; I will confine my ſelf within the compaſs of theſe laſt fifteen yeers, only, wherin ther have happen'd the moſt prodigious revolutions, and horridſt accidents, not only in Europe, but all the earth over, that ever befell mankind ſince *Adam* cover'd himſelf with fig-leaves. I will begin with the fyerieſt parts, with *Africa*, wher the mighty *Habaſſin* Emperor was met in hoſtile way, and ſlain, together with his two Sons, in open field, by a common vaſſall of his, who had raiſed military forces againſt him, and ſo made himſelf chief of that ancient and vaſt Empire of *Ethiopia*; The wild *Tartar* ruſh'd

through that four hundred mi'es huge wall, which fever's *China* from *Tartary*, and ſo piercing the very bowels of that luxurious and moſt delicate continent as far as *Quinzay* (the celeſtiall City as they call her) and beſieging the very palace of that moſt Eaſtern Monarch, he caus'd him to ſet it all on fire, and to do away himſelf violently with his thirty Wives and Children, rather then he would become an inglorious Captif. The great *Ottoman* Emperour, and head of the Muſulmans was ſtrangled by his own ſlaves in the Seraglio. The Knez or gran Duke of *Moſcovia* had ſome of his prime Nobles, and principall Officers hack'd to pieces before his face, and their heads being thrown into veſſels of ſtrong water, they were fixed upon poles, and made to burn before his Court gate. In *Naples* a bare-footed Fiſherman

mad

made himſelf the head of an Army in leſſe then four daies of 50000 men, and rendred himſelf as abſolute as any Monark : Two Provinciall Kingdoms revolted quite from *Spain*, viz. *Catalonia* on the one ſide, and *Portugall* on the other, renouncing all obedience unto him. The Republic of *Venice* ſoly with her own ſtrength of treſure hath wraſtled ſeven yeers together with the great Turk. A King of Great Britain, the Defendor of the Faith, and *Head of the Church*, had his head chop'd off in a Juridicall way. I live in a time that Englands chiefeſt Temples are turn'd to ſtables and ſterkoraries, that dogs have bin chriſtened at the Font, and horſes fed on the Communion Table, with ſundry other ſpectacles, then which if I ſhould live a thouſand yeers longer, I think I ſhold not ſee more ſtrange and ſtupendous,

All this that you ſay is too true, but ther is nothing to be wondred at now adaies. It is a good while ſince that I have given over wondring at any thing; And the greateſt wonder is, that peeple have bin ſo habituated to ſee ſuch ſtrange things of late yeers that they have quite loſt their wondring: But it is the pleaſure and permiſſion of the great Architect of the world, in whoſe ſight the vaſteſt Monarchies are but as ſo many mole-hils; hee who tranſvolves Empires and tumbles down Diadems as he liſteth, that things ſhould be ſo: nor is all this and what daily happeneth, but the effects of that branch of our daily prayer, *Thy will be done.*

Moreover, when I ſeriouſly contemplat the frame of this frail inferior world, and find *man* to be

the

the principall'ſt part of it; when (as I have touch'd elſe where) I conſider that fluxible ſtuffe which goes to make him up, and that the humors within him according to the elements are in perpetuall agitation, man will be *man* ſtill, hee will be ſubject to changes and innovation; As long as the Moon ſhines above his head, and hath that dominion over him that he cannot cut a corn, or hair, or lop his tree, without ſeeking into her age: I ſay, as long as that inſtable Planet makes impreſſions upon his brain, and thoſe ſluces of blood that run up and down his body, he will bee ever covetous of novelty, and gaping after mutation, ſpecially the common ſort of peeple, who will find ſom time or other to ſhew what they are: now, touching the Moon, they that pry into the influxes and operations of heavenly bodies, do obſerve that

ſhe hath a greater power over this Iſland then upon others, which cauſeth the Britiſh ſeas to ſwell up above fourſcore cubits high in ſome places; Beſides, daily experience ſhews, that Empires, Common-wealths and Kingdomes, with all kind of civill bodies as well as naturall, are ſubject to diſtempers, to hot feavers, to fits of convulſions and vertigoes: They have alſo their degrees of growth, they have their *conſiſtences*, *declinings* and *Cataſtrophes*: And indeed the world it ſelf which ſom held to be a great Animal, as well as its parts, hath the like, which is now come to its decrepit Age, the *Infancy* wherof may be ſaid to have bin from *Adam* to *Noah*, the Childhood from *Noah* to *Abraham*, the Youth from *Abraham* to *David*, the *Manhood* from *David* to *Chriſt*; the old Age from *Chriſt* to the Conſummation: Inſomuch that

that the older the world growes, the more ſubject the parts therof are to diſtempers, ſo that it is not to be wondred at, that men grow worſe, that charity growes colder, that moroſity and peeviſh inconſtant humors reign more then ever, wherunto all revolutions, quarrels, and preſſures may be attributed, wherby people becom active and eager oftentimes in the purſuits of their own ruine, and in lieu of thoſe *Feathers* which they cryed out before were ſuch grievous burdens unto them, they draw ſows of *lead* upon their backs.

Body.

To this the Pagan Poet hath long ſince alluded, when he ſung;

Hoc placet O ſuperi vobis cùm vertere cuncta

Propoſitum noſtris erroribus addere crimen.

Thus O yee Gods, when yee intend to frame
New Goverments, our errors bear the blame.

This make ſome cry out that the times are ſuch that they are able to turne one to an Epicurean, who was not ſuch an Atheiſt as to think there was no God, but that the ſublunary things of this lower world were too mean for him to take care of; Whereat another Poet glanced, when he ſaid,

Non vacat exiguis rebus adeſſe Iovi.

Soul.

'Tis true, ther are ſome ſort of crying black ſins that raign now adaies, which are able to eclipſe the

the Sun it ſelf, and obſcure the whole face of Heaven; therefore I cannot be much blam'd of being weary of your conſortſhip, and that I deſire to be enfranchiz'd from that fleſh, and made free Deniſon in a better world.

Body.

I confeſſe, my dear ſoul, that you have little comfort to ſojourn in me, and I as litt'e to ſojourn in the world as I ſaid before; yet though I am not ſo happy here as I *deſire*, I am not ſo wretched as I *deſerve*. Ther are many odd extravagant humors that raigne now adaies, which make men to wander in the *wildernes* of their own exorbitant fancies, and leave the beaten *road*; now, the vialls of the Almighty's vengeance are various, but the ſowreſt and foreſt are thoſe which fall upon the brain,

brain, when the ill ſpirit is permitted to intoxicat the *underſtanding*, wherby ſom in ſearching after the the Truth, do over-reach it as far as others com far ſhort of it. The world was never ſo full of fancy, not only in *divine* notions, but *philoſophicall* alſo as now it is. Some preſumptuous overweening Scioliſts to raiſe the tarraſſe of *Reaſon*, wold ruine the battlements of *Faith*, they wold make the miracles of Holy Scripture to proceed from naturall cauſes, they wold make ſom aſptaltique bituminous matter to be the cauſe of the burning of *Sodom and Gomorra*; They wold impute the drowning of *Pharoh* and his army to a high ſpring tide; The paſſing over of the Iſraelites to a low ebb and eddy water: They admire not the raining of Manna in the wildernes, becauſe there is good ſtore found in *Calabria*, and other places;

places; They cannot believe that *Lazarus* was rais'd from the dead, but they muſt be ſatisfied where his ſoul was all the while; They cenſure the miracle of making the blind to ſee, becauſe he ſaw men walk like trees, whereas he had never ſeen trees before, having bin blind from his nativity: They think it ſtrange ther ſhold be a Tree in Paradiſe ſo ſoon, in regard the text ſaies poſitively *that the plants of the fields were not yet grown*, becauſe it had not rain'd; They queſtion whether the handle of *Goliath*'s ſpear was as big as a weavers beam, and whether *David* had ſo many hundred thouſand talents of treaſure: Moreover, they caſt blemiſhes upon Chriſtian truth becauſe general and great œcumenicall Councels did ſo claſh one with another: And that the Fathers of the Primitive Church in divers opinions were not only diffe-

differing one from the other, but diſſonant to themſelfs, as among other poſitions in the computations which they make of the Yeers from the Creation of the world to the Incarnation, wherin they are ſo diſcrepant ; Nay, they wold derogat from the Dictats of the Holy Ghoſt himſelf touching ſom texts of Scripture, becauſe in the ſecond of *Kings* we read *Michal* for *Merab*, as may be perceived by comparing it with the firſt Book of the ſame Hiſtory : As alſo becauſe St *Matthew* hath written *Zachary* for *Ieremy*, *chap.* 27. Likewiſe that St *Mark* in the firſt chapter cites a paſſage out of *Iſaiah* which is recorded in *Malachy*: Moreover, when he ſaith that our Saviour was crucified on the third hour, whereas St *Iohn* ſaith, *Chap.* 19. that he was but only condemned by *Pilat* the ſixth hour. So likewiſe where St *Luke* ſaith, that

Cainan was the ſon of *Arphaxad*, and *Salec* the ſon of *Cainan*, the place is contradicted in *Geneſis* 23. where it is ſaid, that *Salec* was not *Arphaxad's* granchild but his ſon, no other generation intervening betwixt the two; And when 'tis ſaid *Geneſis* the 11. that the Cave which *Abraham* bought was in *Sichem*, being indeed in *Hebron*, and that he bought it of the ſonnes of *Emor* the ſon of *Sechem*, yet *Moſes* ſaith it was of *Ephron* the Hittite; Moreover wheras he ſaith that *Emor* was *Sichem's* ſon, it is ſaid in *Geneſis* 33. quite contrary, that *Emor* was *Sichem's* Father, and not his ſon.

Other ſupercritical ſpirits wold caſt aſperſions upon Chriſtianity, becauſe *Conſtantin* the firſt Emperor of that Religion was a very lewd man *Gildas*, accuſing him to have bin a *murtherer, a perjurer, the tyrannicall whelp of the unclean lion-*

neſs

neſs of Dannonier; That likewiſe *Clovis* the firſt Chriſtian king of *France* was as bad, And that *Henry* the eight, the firſt *reformed* king, worſe then either of Them. Ther are others that have another kind of ſpiritual pride, it being not only ſufficient to Arrogat from the Holy Scriptures, to pick holes in Chriſtianity, & criticize ſo upon her, but while they go about to magnify man, they detract from the chiefeſt inſtruments of Gods glory, and his principall attendants the bleſſed Angels, by paraleling mans Creation to theirs, and that *they* were made, as all things els, for man, whom they cry up to be the Epitome of the world, and that the principal miniſterial function of the Angels is to gard *him*. Such as theſe may be ſaid to be poſſeſſed with a giddy kind of ſpiritual drunkeneſs, or madneſs rather; and touching thoſe of this laſt conceit,

they

they are like the Cobler who drunk himſelf into a kingdom and thought himſelf a king while he continued in that humor.

Nor is Religion only troubled with ſuch Critiques and Detractors, but theſe times afford ſuch in all ſciences, to magnifie their own fancies they ſlight all Antiquity, they will not ſtick to call *Plato* a dotard, and *Hippocrates* a quack-ſalver, thinking that they have more ſublime notions then any. It is true, that in ſome ſenſe, reſtraining it to *ſaving* knowledg, a child that underſtands his primer may be ſaid to be more learned then all the Philoſophers that ever were, as the leaſt *fly*, in regard ſhe hath a ſenſitive ſoul within her, may be ſaid in ſom reſpects to be more noble then the *ſun* becauſe he is inanimat.

Soul

It is too tru that the preſent times do ſwarm with ſuch arrogant and over-curious ſpirits, though they be full of doubts and ſtill at a loſs, going after nothing els but more *teaching* ſtill, yet they ſeem to have ſuch a peremptory certitude of their ſalvation, as if they had ſeen their names regiſtred in the book of life, expunging thence all other but their own. They cannot modeſtly beleeve the *Creed* but they muſt know the very track that our Saviour went to Hell, they wold ſtring the rainbow and be ſatisfied what kind of wood it is that the man of the moon carrieth on his back, &c. With a ſpirit much like this was *Scaliger* poſſeſſed, who while he went about to amend the times, and correct errors, committed as groſs ones himſelf as any one

Author

Author he condemns; he makes *Dagon* a woman, the Emperour of *Habaßia*, *Preſter Iohn*; what ſhallow conceits hath he of the depth of the ſea, and how poorly was he vers'd in Cyclometria, how ſcurrilouſly he raiſes againſt whole nations, and would underſtand nothing but what he liked?

Body.

Truly I have bin ever averſe to raiſe frivolous quæres in any thing ſpecially in the eſſentialls of faith, or enter into diſputes and altercations or heat touching matters indifferent, I was never of their mind that againſt a *Cap* and a *Surplis* would put on a *Helmet*, and *Armor*; I have bin contented to follow the firſt road I was put in towards heaven, moving after the motion of the ſuperior orbs that were plac'd in the firmament of the Church, though

though not altogether in an *implicit* way; I have always made *Reſon*, and other ſciences to truckle under *Divinity* their miſtreſs; I have taken as much ſpirituall delight (let all this be ſpoken without vanity, or any ſcandall to other ſouls) in other offices and holy duties of the Church as in *Sermons*; which makes me reflect upon a ſaying of S. *Lewis* the French king, to *Henry* the third of England, who asking him (in thoſe times of *implicit* Faith) whether he would go ſooner unto the *Euchariſt* or to a *Sermon*, he anſwered. *I had rather ſee my friend then hear him only ſpoken of*; I have always inclined to love Order and degrees of reſpect, & to abhor confuſion, to love decencies rather then ſluttiſneſs, nor I hope, ſhall I be ever of their gang who to avoid *ſuperſtition* do fall into palpable *prophaneſs*.

Soul

Soul.

I like your humor well touching all theſe particulars, nor will they offend, I beleeve, any one that is of a *ſane* & *ſober* judgment; & concerning the laſt thing you ſpoke of, it makes the Church Militant to be moſt like the Church Triumphant; for in Heaven, which is nothing els but one great *Temple*, ther is among the Angels (which are compounded of *Eſſence* and *Exiſtence* as you and I are of *matter* and *form*) ther is I ſay a moſt exact order. They are divided to three Hierarchies & in every Hierarchy ther are three orders; The firſt conſiſts of *Seraphims*, the ſecond of *Cherubims*, the third of *Thrones*. The ſecond conſiſts of *Dominations*, of *Vertues*, and *powers*; The third conſiſts of *Principalities*, of *Archangels*, and *Angels*; Now thoſe of the ſupremeſt Hierarchy

Hierarchy partake of Divine illuminations in a greater meaſure then of the inferior, and they one to another in reſpective manner, who are ſubordinat unto them; you and I are created in a capacity to dwell in that Temple of Eternity, you after the Reſurrection, and I as ſoon as I part, with you, to ſee the face of my Creator, and converſe with thoſe holy Angels by *thoughts* and *looks*.

Body.

'Tis hard for fleſh and blood to beleeve that, conſidering the immenſe diſtance which is twixt this ball of earth and the Empyrean Heaven, you ſhould ſo inſtantaneouſly arrive thither to behold the beatificall viſion; For the loweſt neighbour to earth of all the celeſtiall bodies which is the Moon, is by the opinion of the beſt Aſtronomers

nomers computed to be 52. Semi-diameters diſtant from the earth, every diameter containing nere upon 3500. miles; ſo that put caſe one could fly thither, and mount 100. miles an hour, yet he would be above four months in his journey; moreover from the firſt ſphere, the *primum mobile*, put caſe a millſtone ſhould deſcend thence to the centre, it would be 60. yeers a coming down, though it make 40. miles every hour as the prime of Aſtronomer averrs; therfore under favor, how is it poſſible that you ſhould immediatly upon your ſeparation from me poſt up with ſuch inexcogitable ſpeed up to Heaven, and behold the bliſsfull viſion.

Soul.

Touching the operations, the movements, and conveyancies of *Spirits*

Spirits you muſt know that they are inſtantaneous, and ſo wonderfull, that the ſpeculation thereof ſtrikes Philoſophy dumb; They need no ſucceſſion of Time or place, as bodies require in their motions, they meet with no ſtop or reſiſtance at all in their paſſage: Now, if *Light* which is nothing els but dilated fire to the utmoſt tenuity that can be, and comes neereſt to the nature of a ſpirit of any corporeal creature, if light I ſay doth exerciſe its function with ſuch an admirable agility and ſuddennes as to expand it ſelf from Eaſt to Weſt over the whole ſurface of the Hemiſphere, what ſhall we think of *Spirits* that are far fuller of activity: But you muſt underſtand, that when I am deveſted of you, the wall of partition, that interpoſition is inſtantly taken away which ſtood 'twixt me, and my Creator, who is the *Son* of the *Inviſible*

viſible world as that in the Firmament which you ſee with the ſenſitive optiques here is of this *Materiall*; therefore I ſhall immediatly behold that infinitly more glorious Sun the veyl of fleſh being taken away, I ſhall be inſtantly within the Temple of glory, wherof every Corner is fill'd with the light of his countenance, inſomuch that who is once in it, can never be able to go again out of it; Therefore though the bleſſed Angels are employed up and down the world upon his ſervice, yet they are alwayes within the verge of the Beatificall viſion.

Body.

Let it not be held a petulant, or impertinent curioſity in me, if I covet to know, ſince you now ſpeak of *Angels*, what degrees of diffe-

rence ther may betwixt *Them* and *ſeparated ſouls* in Heaven.

Soul.

As they agree in many things, ſo they alſo differ in many; *Angels* and *ſeparated ſouls* agree in that both of them are *ſpirits*, both of them are intellectual and eternal Cretures, They behold the bliſsful viſion; They are Courtiers of Heaven, and act meerly by the underſtanding, The merits of Chriſt was beneficiall to both, it made the one capable of the ſtate of glory, and it confirm'd the other in it that they can never be Apoſtats hereafter; beſides, (as ſom hold) at the day of judgment they are to receive augmentation of bliſs by being freed from further employment, cares, and ſolicitings for men, and continue in an uninterrupted reſt.

Now

Now, as the bleſſed *Angels*, and *ſeparated ſouls*, do thus agree, ſo they differ alſo in ſundry things; They differ in their very Eſſentialls; for the principles of Angels are meerly metaphyſicall, *viz.* Eſſence and exiſtence; but a ſeparated ſoul continueth ſtill a *part* of that compoſitum which formerly conſiſted of matter and form, and is ſtill apt to be reunited to the body, till then ſhe is not abſolutly completed for all that while ſhe changeth not her *nature* but her *ſtate*: moreover they differ in the Exerciſe of the underſtanding, and manner of knowledg, for a ſeparated ſoul knowes ſtill by *diſcours* and ratiocination which an *Angel* doth not; They alſo differ in dignity of nature, for *Angels* have larger illuminations, and at the firſt inſtant of their Creation they beheld the beatificall viſion, yet ſeparated ſouls are capable to mount up to ſuch a height of

glory as to bee like them in all things, both in point of *viſion*, *adhæſion*, and *fruition*.

Body.

But when you are ſetled in that ſtate of bliſsfulneſs, how can I expect that you will deſire to bee united again, to re-efform ſo frail and foul a thing as this body of mine; why may not I think rather that you will aſſume ſome body of a nobler and more refined matter, according to the ſpeculation of him who imagin'd, that *rationall* ſoules be they never ſo pious and pure, mount not up preſently after their ſeparation from the corrupt maſs of fleſh to enjoy the Beatificall viſion which is the height of all celeſtiall happineſs; but firſt they are carried to the body of the Moon, or ſom other Star according to their degrees of piety and

and goodneſs in this life, where they enter into, and actuat ſom bodies of a purer mould; and being reſin'd then they reaſcend to ſom higher Star, and ſo to ſom higher then that, till at laſt they be made capable to behold the luſtre of ſo glorious a Majeſty in whoſe ſight no impurity can ſtand; which fancy may be illuſtrated by this compariſon, that if a priſoner (as I touch elſwhere) after he hath bin kept cloſe in a dark dungeon for many yeers, ſhould bee taken out and brought ſuddenly to look upon the Sun in the Meridian, it would endanger him to bee ſtruck ſtark blind; So, no humane polluted ſoul, ſallying out of a dark dirty priſon as the body is, would be poſſibly able to appear before the incomprehenſible Majeſty of God, or be ſuſceptible of the fulgor of his all-glorious countenance, unleſs he be fitted before hand by

certain degrees thereunto which might be done by paſſing from one Star to another; who, we are told in a good Text, *differ one from the other in glory*, and conſequently the creatures that are within them: Now, they who pleaſe themſelfs in this fancy adhere to their opinion who think that every Star in heaven is peepled with ſom kind of creatures, which God Almighty hath pleaſed to place there for his honour and ſervice, it ſtanding not with his providence that the concavities of thoſe vaſt bodies wherof ſome are computed to be many hundred of times bigger then the globe of the earth, ſhould be empty and void; therefore theſe Theoriſts frame a kind of ſcale of of creatures; they place the Elementary lowermoſt, as the moſt groſs: The *Selenites* or *Lunary* peeple are of a finer compoſition then they, and as one Star exceeds one

one another in height and glory, the creatures that are coloniz'd within them do ſo accordingly, but the moſt immateriall, the pureſt, and the moſt intellectuall are ſeated in the Sphere of the Sun where the Almighty hath ſetled his Throne, and they are his neareſt attendants : The *Elementary* Creatures have more *matter* then *form*; The *Solar* have more *form* then *matter*, the Inhabitants of the *Moon* with other *Aſtræan* colonies are of a mix'd nature, and the nearer they approach the body of the Sun, who is the fountaine of light and heat, and the glorious Eye of the world, the more pure and ſpirituall they are.

Soul.

All this is but fancy, which although ſomthing of illumination and ſublimity may bee in it, yet

there is allo an extravagance in the Idea, nor is it any way conſonant to the orthodoxal Faith, therfore never fear that by aſſumption of any other, I ſhall ever quite abandon that body of yours, but I ſhall reſerve not only an aptitude, but a willingneſs to have you for my tabernacle again, and to bee recompact; I ſhall be deſirous to be a *ſoul* again, till when I ſhall be only a *Spirit*; but that bulk of yours ſhall be refin'd and ſublimated to the perfection of Celeſtiall matter, which is the pureſt and moſt quinteſcentiall part of the whole body of *matter*: It is the *Region* wherein we ſhall go in equal pace with eternity it ſelf; therefore as *man* while he ſojournes among the Elements, bears a body ſutable, congruous, and ſympathetique to them; ſo when he is exalted and made free Citizen of the Heavenly Jeruſalem, which is the true Country

Country for which he had a being, he ſhall be purified and adapted to the temper of it; wherein man ſhall not only return to his firſt ſtate of perfection, but to a far higher and greater exaltation of glory; the σῶμα ſhall be no more σῶμα, the Body ſhall be no more a *Sepulcher* which may be the Etymology of it here, but it ſhall become a perpetuall *Temple* for the Holy Ghoſt; There his *underſtanding* ſhall not be ſubject to *error*, nor his *will* to *paſſion*, incertitudes and *topiques* ſhall be turn'd to *demonſtrations*, & *Faith* to *intuition*; provided, that he prepare himſelf accordingly, and in this School of nature make himſelf capable to remove thither; provided, that he make uſe of thoſe means which his Creator hath preſcrib'd him here, and that he employ his thoughts, words, and actions, to that end; for man ſhall have degrees of happineſs

pineſs in Heaven *according* to his works, though not *for* his works; which makes me reflect upon a paſſage that happen'd in the reigne of *Edilred* one of our Saxon Kings, who having chang'd his Crown for a Friers coule, and his Court for a Cloyſter, went to viſit a Favorit of his that had bin a licentious young man, who telling the King that a viſion had appear'd unto him the night before of two youths which hee had ſeen, one at his beds head with a white book thinne written, the other at his beds feet with a large black book blurr'd and very thick written; The King anſwered that the meaning of this viſion was, that the little book contained all his good works, the other his bad, yet God was ſo infinitely mercifull, that one good work would cover a multitude of bad ones, for hee never deſir'd or abſolutely deſign'd

any

any Creature of his for damnation, &c.

Body.

Yet ther want not now adaies ſuch buſie and profane ſpirits who ruſhing into his ſecret Councels, do affirm that he hath by his determinat will preordain'd ſuch and ſuch creatures will they nill they for perdition; an opinion then which we cannot conceive worſe of the Devill himſelf.

But, my dear ſoul, you ſolace me beyond imagination, that you tell me, I ſhall bee reunited unto you, & made fit to ſhare of your future beatitude; yet, this, under correction, is a hard thing for humane capacity to apprehend; that the very ſame entire body ſhould bee found out and recompacted, after ſuch putrefactions, after ſo many changes and revolutions: where

can

can all the ſplinters of a bone which a Cannon bullet hath ſhiver'd and ſhatter'd to pieces bee found again? where can all the atomes which a corraſive hath eaten from our limbs bee found? what cohærence, what rejoinder, is ther ever like to bee between a leg loſt in *Turkey*, and an arm loſt in *India*? The Shark and other ravenous fiſh of the Sea; the Tyger, the Bear, the Crocodile, with other ſavage beaſts of the land uſe to devoure, to diſgeſt and turn to chylus and ſo to blood, the bodies of thouſands of men, and that blood goes to the generation of other ſuch brute annimals, the wormes do the like in the grave; Burnt bodies are reſolv'd into aſhes, thoſe aſhes are blown into the gutter, that puddled water is carried by common-ſhores into rivers, thoſe rivers pay tribute to the vaſt Ocean which runs in, and

and retreats by ſo many ebbings and flowings, how can it enter into the brain of man that all the parts of theſe bodies can be retreev'd to make up the ſame Compoſitum again?

Soul.

I know that the moſt ſearching and *ſagacious* wits that ever were, were all *at a loſs* when they meditated on this tranſcendent myſtery, nor can the common principles of philoſophy herein be preſerved by any ſtrength of Reſon, for they are bones that *Nature* cannot diſgeſt: But (as I told you before) in the ſcanning of divine myſteries we muſt oftentimes *inferr certainties out of impoſſibilities*, as alſo that God is omnipotent, otherwiſe it were not juſt for him to require ſuch beliefs at our hands; Moreover, to illuſtrat unto you a little this ar-

tiole

ticle of the Reſurrection, you muſt underſtand that as at the Creation ther was a ſeparation of the *Chaos* that huge indigeſted lump which went to the making of all cretures, ſo, after the laſt fire hath reduc'd all to their firſt principles and calcin'd them to aſhes, ther ſhall be a ſeparation of that confus'd maſs of aſhes by the ſame all powerfull hand, ther ſhall be a kind of ſecond creation, and rallying of the indiviſduall bodies which were formed at firſt, and every ſoul ſhall enjoy her firſt conſort, though much more purified then it was before.

Body.

You raiſe my heart to an exceeding great height of comfort, me thinks you imp this dull body, with eagles feathers to fly upwards, by telling me that after this tranſitory life which hangs upon ſuch

ſuch ſmall filaments of ſiſter threed is cut off, I ſhall be wrought into you again.

Soul.

To make this point a little more perſpicuous unto you, you muſt conſider that *matter* taken ſingly by it ſelf hath no diſtinctive form at all ther is an indifference & homogereous identity runs through the whole bulk of Matter; it is the *ſubſtantiall form* which is the *ſoul* that doth give a diſtinguiſhing ſhape and numericall individuation to every *Body*; now, as long as *ſhe* continueth the ſame, the creture is ſtill the ſame; For that Body of yours though you have not the ſame fleſh about you, nor the ſame blood in your veines which you had twenty yeers ago, yet is it ſtill the ſame body as long as I inform it; For as the *Bucentoro* in *Venice* is held

held to be ſtill the ſame veſſel though having bin ſo often upon the carine, new caulk'd, ribb'd and plank'd, ſhe may not have any of the firſt timber ſhe was built of in the firſt dock; In like manner humane bodies continue ſtil the ſame as long as the ſame *Individuator* is in them which is the *ſoul*, notwithſtanding, that they are in a continuall fluxibility, and a kind of ſucceſſion of conſumption and reſtauration; for although the fleſh and bloud in no man be the ſame in his *youth* as it was in his *Infancy*, nor the ſame in his *manhood* that it was in his *youth*, becauſe they uſe to waſt away by the intern principles of heat, as alſo to tranſpire, breathe out and evaporate inſenſibly through the pores to make ſtill room for freſh nouriſhment which is concocted and ſo converted to new bloud, and new fleſh, yet is the whole body alwayes numerically,

and

and individually the ſame, as long as the ſame *ſoul* doth inform and actuat it; So at the general reſurrection what part or parcell ſo ever of that *indifferent* homogeneous huge maſs of calcin'd earth and aſhes which my Creator ſhal aſſign me to reinform, it will be the very ſame that you bear about you now, though much refin'd, and ſo we ſhal *cohabit* eternally, without any future *divorce*.

Body.

The Revolution of *Plato's* great yeer ſeems to have ſome analogie with our Reſurrection, whereof that divine and high ſoaring Philoſopher might have a glimps when he held, that after ſuch a period of yeers the world ſhould be repeepled by the ſame Cretures; which makes me think (now that you have quickned my ſpirits) with theſe pleſing

pleſing ideas) upon the witty anſwer of the Tapſter at *Botley*, who having fill'd two pots of ale to a poor ſcholler as he was returning from *Wales* to *Oxford*, and the ſcholler telling him thar he had ſpent all his money in his journey, but he would pay him the next time they met, The Tapſter ask'd when that would be, why ſaid the ſcholler if it be not ſooner, we are ſure to meet here again at the revolution of *Platoes* great yeer, for at the period of ſo many thouſand yeers all things return to their former ſtate, you and I ſhall meet here juſt as we do now, with the ſame bodies and minds, for ſo the world hath continued hitherto, and will ſo renew for ever; why then ſaid the Tapſter you and I mett here ſo many thouſand yeers ago, yes ſaid he; I thank you for putting me in mind of it, for I remember you left then two pots of ale upon the

ſcore

ſcore, pay me for them firſt, and then I will truſt you for theſe two.

Soul.

It cannot bee denyed but thoſe great ſtudents of nature though they were ſoly guided by her twi-lights, had many glances of divine illuminations : Now touching theſe myſterious tenets of chriſti-an religion, it is with them as with the body of the *Sun*, ther is ſomwhat in that glorious Planet (according to the compariſon of a very ancient Father of the Church) which we may behold, if we will bee contented to ſee that, we may freely do it : But ther is ſomwhat in the *Sun*, that may not be look'd on; now, if wee bee not ſatisfied to ſee what wee may ſee, we may chance come to ſee nothing at all, for he that gazeth and

and ſetleth his optiques too fixedly on the *Sun*, comes to ſee nothing at all, for he loſeth his eyes : So the myſteries of ſaving Faith, ther is much in them that may bee apprehended by the faculty of Reſon, and by what is reveal'd unto us, but if we will not be contented with that, but pry further, wee may not only be dazzled, but ſtruck ſtark blind ; therefore wee muſt contemplat them with reſervednes and ſobriety : This may bee alſo paralell'd with the Moon ; Ther is ſomwhat in the opacous orb of the Moon, that no mortall yet could ever come to the knowledge of it : The Aſtronomers by all their curious inſpections, and optic inſtruments cannot tell what are the ſpots, what the darkneſs is, that goes interwoven in the body of the Moon, though ſhe be neareſt neighbour to us of all the heavenly: But there is ſomwhat in that Planet,

net which wee can tell what it is, and it is the *luminous* part, by that it affords us light to know what it is; So in the high points of ſalvation, ther be ſome dark parts that are not comprehenſible, and ther be other parts that are comprehenſible; the firſt we may boldly look upon, but for the other, the dark and abſtruſe parts, we muſt cloſe our eyes, and ſit down with admiration, and comfort our ſelves that wee cannot underſtand them, That ther is ſomthing in this great work which concerns us, yet 'tis impoſſible to bee comprehended: Touching the parts which may be underſtood, we may look on them with a modeſt eye of inſpection, but the parts that are obſcure and cannot be look'd on, wee muſt not bee overcurious to find proſpectives to look into them, but believe them; let it ſatisfie us that they cannot be diſcern'd by mortall eye,

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in regard it is the pleaſure of God not to have them known, let us be contented to bee ignorant of that which God would have us to bee ignorant of, till our *Faith* bee turn'd to *intuition*, and where the underſtanding ſhall be adæquate to Truth, as Truth is the adæquat object of the underſtanding, which muſt be in the other world, in that true Region of intellectuall light, where ſuch abſtracted ſpeculations that ſo much puzzle us here, ſhall be as clear as the Sun in the Meridian, where we ſhall conceive the true ſenſe of the ninth of the *Romans*, of the Apocalyps of Saint *Iohn*, and all other paſſages of holy Scripture without an Interpreter, and not to be ſubject to falſe judgments, conſtructions, or gloſſes.

Body.

What an unutterable kind of joy do I feel running through al the veines of my heart, to hear that this fleſh of mine ſhall riſe again to be worn, and actuated by you, and to partake with you of that knowledge, and bliſsfullneſs which ſo far ſurpaſs all my *ſenſes*, and your *Imagination* I believe as yet!

Soul.

I do not ſay you ſhall *riſe*, but you ſhall be *raiſed*, for *ſolus Chriſtus reſurrexit, alii ſuſcitati*, Chriſt only *did riſe* again by the power of his Godhead, all others *ſhall be raiſed*; that ſame body of yours ſhall be rais'd the ſame in *ſubſtance* not in *quality*, for it will be made purer and freer from Corruption; as I during the time of my ſepara-

tion

on I ſhall not change my *nature* but my *ſtate*; I may be ſaid to have no *integrity*, but remain as a *part* of you till our reconjunction, wherunto I ſhall ſtill incline and propend, becauſe you were the *inſtrument* wherby I became firſt a ſoul, which may be the cauſe that all the Saints in Heaven do ſo much long after the day of Judgement, becauſe they may bee reunited to their bodies, and by that conſortſhip have a fuller fruition of bliſs. Thoſe *eyes* of yours ſhall then receive their reward for their *liftings* up to Heaven, thoſe *hands* of yours for being *inſtruments* of charity; thoſe *eares* of yours for their *attention* to holy duties, thoſe *knees* of yours for their *bendings* in Gods holy houſe, that *mouth* of yours for *receiving* the bleſſed Sacrament in ſuch humiliation; that *tongue*, *heart*, and *brain* of yours for their praiſes and ejaculations,

and

and all other parts of yours that were the interpreters of your piety, ſhall all then receive their reward in the Temple of Eternity.

Body.

But after your receſſe, and ſeparation from me, let it not bee eſteem'd a too overbold curioſity, if I deſire to know whether you will give then a finall farewell to Earth, and bee ſeen no more in the Elementary world, becauſe ther be ſo many ſtories told of ſpirits that walk to diſcover hidden treſures, to detect murthers, &c. As alſo that they have appear'd in Churchyards and Charnell houſes.

Touching this ſpeculation and doctrine of walking of Spirits it hath gravel'd the higheſt wits both in Divinity, and *Philoſophy*, they are all put to a nonplus, concerning the latter, they would produce naturall reaſons why in Cimitiers and other places they ſomtimes appeer; and one is by the example of a vegetall body which being burnt and reduc'd into aſhes, the form of the ſame numericall plant by a curious Artiſt may be reviv'd viſibly to the eye of the beholder, and made to ſtart up out of thoſe aſhes being ſhut up in a glaſſe, and heated in the bottome, in regard that the fixed ſal (though much of the volatil hath flown away) remaines there ſtill ſo a humane body or cadaver being reduced to aſhes in the grave, b

the heat which the penetrating beams of the ſun infuſeth therinto, the ſhape of the ſaid body may be exhal'd up and made to appeer in the air.

Now touching the Theologues, the common opinion is that it pleaſeth God Almighty to give the Devil a priviledg and permit him to aſſume any ſhape, that of *man* not excepted, wherby he deludes, and makes compacts with the weaker ſort of peeple to deſtroy their ſouls; for ther is no Creture that the Devil maligneth, and hates more then mankind, in regard he ſucceedes him in the beatitude that he loſt; which makes ſom Divines hold, that when that number of Angels which fell, and were tumbled down to Hell is filled up by humane ſouls, the day of judgment will come; But, as I ſaid before, the ill ſpirit hath power by Gods permiſſion to transform himſelf to ſundry ſhapes and to transfer that

power to his petty cacodæmons and imps to beguile and inveagle the ſimpleſt ſort of mankind, and moſt commonly *women* the weaker veſſels, who ſomtimes out of a deſire of revenge, and to wreck their malice, ſomtimes for lucre, and ſom petty ſupplies of money uſe to indent and make pactions with him though alwayes without a witneſs; And hereof theſe times affoord more inſtances then ever any age did, therefore whoſoever denieth ther are ſuch kind of actuall deluſions, and ill ſpirits, ſheweth that he himſelf (as was ſaid elswhere) is poſſeſſed with the *ſpirit* of contradiction and obſtinacy; For ther are no nations new or old but have publiſhed laws againſt ſuch who adoperat, and make uſe of the devil for the ends afore mentioned, as alſo for other curioſities and predictions. Ther are *Indaicall*, *Roman*, and *Imperiall* laws extant a-

gainſt them ; Ther are *Edicts* in France, and Acts of Parlement in *England* againſt ſuch who invoke ill ſpirits, & make any contracts with them, wherof the very inſtrument and deed hath bin diſcover'd in divers places with the Devils claw for his ſignature ; together with the injunctions that he layed upon them before hand, which in the Romiſh Countreys are, that they muſt firſt renounce Chriſt and the *extended woman* (meaning the bleſſed virgin) they muſt contemn the Sacraments, tread on the Croſs, ſpit at the Euchariſt, &c. As I have noted els where. Therefore without any controverſy ther are airy ſpirits that hover up & down perpetually about us ; But when I ſhall become a ſpirit which will be immediatly, upon my diſſolution from that body of yours, I hope I ſhall appear no more in this Elementary world, till I attend my Saviour

at the day of judgment, to fetch you up alſo to Heaven, as ſoon as we part from one another here you ſhall return to *earth* whence you firſt came, and I to *God that gave me*, you to your common *Mother*, and I to the *Father* of lights whence as a beam of immortality, I was ſent to quicken, organize, and inform that body of yours, and make it capable of heavenly beatitude in time, being refin'd, and fitted firſt for that purpoſe; I thank my Saviour, I have that within me which aſſures me hereof, I am not left to ſuch incertitudes & anxieties that have any thing of deſpair in them, ſuch that an Italian Prince expreſſed when being upon his death bed and comforted by his friends touching the joyes of the other world whereunto he was going, he fetch'd a deep grone & ſaid, *Oh I know what's paſs'd, but I know not what's to come*; much like another

ther in the ſame condition who ſaid *Dubius vixi, anxius morior, quò vadam neſcio*, I liv'd doubting, I die anxious, I know not whither I go; To theſe may be added an odd ſpeech of a French Baron not long ſince, who meeting two capuchins going barefoot in cold froſty weather with their ſcrips upon their backs a begging, & knowing them to be gentlemen of a good family, He ſaid, *How groſly are theſe men coſen'd, if ther be no Heaven:* That of *Rablais* was not ſo bad as this, who being upon his death bed, and the extreme unction applied unto him, a friend of his who had come to viſit him among other paſſages of conſolation wiſh'd him good ſpeed for he was upon *his journey, to a good Countrey, viz.* to heaven, He anſwer'd, ſo it ſeems, that I am upon a journey, for you ſee they are *lickering* my boots already to that purpoſe: but that which is father'd upon *Paul* the

third is beyond all theſe, when he ſaid upon his death-bed that ſhortly he ſhould be reſolved of two things, whether ther be a *God, and Devil*, or whether ther were a Heaven and Hell; Therefore *Earth* may be ſaid to be worſe then *Hell* in one reſpect, becauſe it bear's *Atheiſts*, which Hell doth not, but rather converts them, in regard they feel God ther by his judgments, and begin to have an hiſtoricall faith of him, which here they had not. Nor am I of that *drowſie* opinion to think that I ſhall ſleep all the while among the common maſs of ſouls in ſom receptacles ordain'd I know not where for that purpoſe till I be rejoyn'd unto you; Nor doth the Religion I am of, admit of any ſuburbs in hell as purgatory and other places where I muſt be purified ſome yeers before I aſcend to heaven; As Fray *Iulian of Alcala* doth averr upon record

record (which is made authentique) producing other ſpectators beſides himſelf, that he viſibly ſaw the ſoul of *Philip* the ſecond going up to Heaven in two ruddy clouds ſome two yeers after his death at ſuch an hour of the night.

Body.

Let not my Soul bee offended if I bee curious to know ſomthing touching that moſt comfortable point of the immortality of the Soul; and this curioſity doth not ariſe out of any doubt, but a deſire to be further confirm'd therein; becauſe there be ſome buſie Spirits that ſtumble at it, alledging that it is but a new tenet of Chriſtian Faith not eſtabliſh'd in the Church till the latter *Lateran* Councell, and pumping out other quæres and cavils concerning this Article.

It is in Divinity as in Philoſophy; for as it was ſaid long ſince that in *this* an impertinent *Sceptic* may blurt out a queſtion which all the Sages of *Greece* were they alive, could not anſwer; So in Divinity, an irreſolute, inconformable ſtubborn ſpirit may raiſe doubts that the whole Academy of Chriſtian learning cannot ſolve, ſuch Pyrrhonians, and perverſe ſpirits have bin in all Ages, ther are no principles can tie them; their braines may bee ſaid to bee like a skein of thrumb'd ſmall threed, any thing will entangle them, and their thoughts like a buſh of thornes that takes hold of any thing; they are never ſatisfied either in points of faith or the operations of nature, like him who would

have found ſomthing to ſhear off upon an egge. This may be cal'd one of the trueſt ſorts of *ſuperſtitions*, whoſe etymologie is *ſuper ſtare* to ſtand too preciſely and peremptorily upon a thing, ſpecially things indifferent, and to bee over hot either in the abolition or maintenance of them to the deſtruction of whole Nations, as alſo in recerches after ſupererogatory knowledg, and interpretations of Scriptures, wherby they would make the Holy Spirit ſpeak what he never meant; whereas the moderat, and ſubmiſs ſober minded he or ſhe are the beſt proficients in the ſchool of Divine knowledg.

But wheras you ſay that you deſire to be ſtrengthned and illuminated further touching the *imateriality*, and conſequently the incorruptibleneſs and *immortality* of the Ra-

Rational Soul, Let me tell you that not only Chriſtian Divines but the beſt of Pagan writers both Poets, Philoſophers, and Orators have done Her that right. One calls Her——*Divinæ particulam auræ*. Another ſings, *Igneus eſt olli vigor, & cœleſtis imago*; Another *Mens infuſa Deo, mortalis neſcia ſortis*. And *Cicero* among other hath a remarkable ſaying to this purpoſe, *ſi erro, credendo Animam eſſe Immortalem, libenter erro*; If I err in beleeving the ſoul to be immortall, I willingly erre. Moreover the Intellectuall humane ſoul doth prove Her ſelf to be immortall both by her *deſires*, her *apprehenſions* and *operations*; Her *deſires* are infinit, and ſtill longing after *eternity*; now ther is no naturall paſſion given to any finit Creture to bee fruſtraneous; Her apprehending of notions of Eternall truth which are her chiefeſt employ-

ment and moſt adæquat objects, declare her immortall; All corruption comes from matter and from the claſhing of contraries, now, when the ſoul is ſever'd from the body, ſhe is beyond the ſphere of matter, therefore no cauſes of mortality can reach her, ther is nothing in her that can tend to a not being: Her *operations* alſo pronounce her immortall, which ſhe doth exerciſe without the miniſtery of corporeall organs, for they are rather a clogg to Her; ſhe doth uſe to ſpiritualize materiall things in the underſtanding, to abſtract ideas from all Individuals; ſhe is an engin that can apprehend *negations*, and *privations*, ſhe can frame *collective notions*, all which conclude her immateriality, and where no matter is found ther's no corruption, and wher ther is no corruptibleneſs ther muſt be an immortality;

lity; now her prime operations being without any concurrence of matter, ſhe may be concluded immortall by that common principle, *Modus operandi ſequitur modum eſſendi*: for in the world to come the ſtate of the ſoul ſhall be a ſtate of pure Being, nor will ther be either action or paſſion in that ſtate; whence may be inferr'd ſhe ſhall never periſh, in regard that all corruption comes from the action of another thing upon that which is corruptible, therfore that thing muſt be capable of being made better or worſe, now, if a ſeparate ſoul be in her utmoſt final eſtate that ſhe can be made neither, it follows ſhe can never loſe the *being* ſhe hath; Moreover, ſince the egreſs out of the body doth not alter her *Nature* but only her *condition*, it muſt be granted that ſhe was of the ſame nature while

ſhe

ſhee continued incorporated, though in that impriſonment of hers, ſhe was ſubject to be forg'd as it were by the hammers of materiall objects beating upon her, yet ſo, as ſhe was ſtill of her ſelf what ſhe was; Therſore when ſhe goes out of the paſſible ore wherin ſhe ſuffers by reaſon of the foulneſs and impurity of that ore, ſhe immediatly becomes impaſſible and a fix'd ſubject of her own nature, that is, a ſimple *pure Being*; Both which ſtates of the ſoul may be illuſtrated in ſom meaſure by what we find paſſeth in the coppelling of a fix'd mettall, for as long as any lead or droſs, or any allay remains with it, it continueth melting, flowing, and in motion under the muffle, but as ſoon as they are parted from it, and that it is become pure without mixture, and ſingle of it ſelf, it contracteth it ſelf to a narrower room.

Sir K. D.

room, and at that inſtant ceaſeth from all motion, it grows hard, permanent, and reſiſtent to all operations of the fire, and admitteth no change or diminution in it's ſubject by any extern violence; ſo the Rational Soul when ſhe departs from the droſſy ore of the body and comes be her ſingle ſelf, ſhe becomes as it were exalted gold, & to be perfectly her ſelf; ſhe can never be liable any more to diminution, to action, paſſion, or any kind of alteration, but continueth fix'd for ever.

Add hereunto that every humane Soul is ſtill breath'd, and immediatly created by God Almighty himſelf, for though the ſacred Code tells us that he reſted from all his works the ſixth day, yet touching Rational ſouls he may be ſaid to be ſtill a perpetuall Agent touching their creation, not

ſuffering

any creture els to concurr in that work, as he uſeth to do in the production of mortall and corruptible cretures.

Therfore ther are none but they whoſe ſouls ſoar no higher then their ſenſes, but may feel within them an immortall eſſence, the apprehenſion whereof is as irkſome to the reprobat, as it is comfortable to the Elect.

Body.

Let me not be held too bold a *ſceptic if* I deſire to know whether you carry with you to the other world the knowledg you had here, and reſerve it ſtill?

Soul.

Yes, I ſhall bring along with me the habit of all the ſcience, and intelligible ſpecies that I had here, and get an infinit addition of more, for I ſhall not arrive to the full uſe of my underſtanding till then; I ſhall retain alſo the habit though not the operations of the *Vegetall* and *ſenſitive* ſoules as I did in the time of information when I was embodyed : I ſhall ſtill know things by Ratiocination and diſcourſe, which Angels uſe not to do ; I ſhall become an indiviſible ſubſtance exempt from place and time, yet preſent to both, my activity ſhall require no application to either of them, but I ſhall be miſtreſſe of both, comprehending all quantity whatſoever in an indiviſible apprehenſion, rank-

ranking all the parts of motion in their compleat order, and knowing at once what is to happen in every one of them, wheras when I was immers'd in the body, and confin'd to the uſe of exterior ſenſes, I could look but upon one definit place or time at once, needing a long chain of various diſcourſes to comprehend the circumſtances of any one ſingular action.

My capacity ſhall not bee confin'd to the ſmall multitude of objects, which diviſion and time gives way unto, I ſhall bee a ſelfe Activity, an eſſence free from all encombrances of time; For to bee ſubject to *Time*, or comprehended in Time, is to be one of thoſe moveables whoſe Being conſiſting in motion taketh up part of Time, and uſeth to be meaſur'd by Time, which belongs to *Bodies*; But when

I ſhall become a Spirit, and have my operations entire, as being nothing but my ſelfe, I ſhall bee abſolutely free from Place and Time, though both do glide by me and under me, Inſomuch that all wch I ſhal know or do, I ſhal do it at once with one Act of the underſtanding, therfore I ſhall not need *time* to manage and order my thoughts as when I was affix'd to that orb of yours, nor ſhall I need any extrinſecall mover, or the work of fancy, or any previous ſpeculations reſiding in the memory; I ſhall be a ſimple and ſelf-ſubſiſting form, a cement, and miroir to my ſelf.

Body

Body.

Theſe high abſtracted notions do far tranſcend the ſhort reach of of my ſenſitive faculty, but, under favour, you ſpeak only of your activity and encreaſe of knowledge in the life to come, I would bee glad to hear ſomthing of the joyes and bliſſefulnes therof.

Soul.

Theſe, as they are beyond *expreſſion*, ſo are they beyond all *imagination*, that vaſt ſea of felicity which I am capable to receive, cannot flow into me till thoſe banks of earth be removed; The joyes of Heaven have length without points, breadth without lines, depth without ſurface, they are even and uninterrupted joyes, and

to

to endeavour to relate them in their perfection, were the ſame task as to go about to meaſure the Ocean in Cockle ſhels, or compute the number of the ſands with pebble ſtones.

Touching theſe faint and fading earthly pleaſures, wee covet them when we need them, and the deſire languiſheth in the fruition; moreover, worldly things when wee want them wee uſe to love them moſt, but leſſe when we have them; meats and drinks they nauſeat after fulneſs, carnall delights cauſe ſadneſſe after the enjoyment, all pleaſures breed not only a ſatiety but a diſguſt, and the contentment terminats with the act: 'Tis otherwiſe with celeſtiall things, they are moſt lov'd when they are enjoy'd, and moſt coveted when they are had, they are alwaies ful of what is deſir'd, and the deſire ſtill laſteth

ſteth, but it is a deſire of *complacency* and *continuance*, not an *appetite* of more, becauſe they are perfect of themſelves; Yet there is ſtill a deſire, and a ſatiety, but the one findes no want, nor can the other breed a ſurfet: The higher the pleaſure is, the more intenſe is the fruition, and the oftner repeated, the greater the appetite will be; whence this inference may be made, that ther can be no proportion at all' twixt the delights of a ſeparate and an embodyed Soul.

But it muſt not bee forgotten, that as good Soules being become purely ſpirituall, and beatified as ſoon as they are ſeparate from the body, do by their ſimplicity and acuteneſſe apprehend and enjoy the bliſſes of Heaven in their true nature, beyond the extent of quantity, and above all conceit of fancy:

cy : So a damned Soul being a *ſimple Act* alſo, and nothing but *Spirit*, doth apprehend and endure the torments of Hell, with all the activity, ſubtleneſſe and energy that can bee, ſtill receiving new ſtrength and vigor to bee able to lie under the ſaid torments : And as the aſſurance of a ſucceeding eternity delights the one, ſo it doth torture the other. Moreover, as the greateſt ſtraines of anguiſh which torments the one, is to have loſt Heaven, ſo one of the higheſt conceptions of joy to the other, is to have eſcap'd Hell; Inſomuch that *Heaven* in ſom ſort may be called the *Hell* of the *damned*, and *Hell* the Heaven of the *Bleſſed*.

Body.

Body.

Let it not be term'd a preſumption in me, if I deſire to bee rectified in one point, that conſidering the humane creature is finite, and temporary, and that all which proceeds from him is ſo, how can it ſtand with the juſtice of Allmighty God, whoſe will is the Rule of Juſtice and equity, who alſo is the ſource and ſea of mercy, how can it ſtand, I ſay, with his goodnes, that ther ſhould be ſuch a diſproportion betwixt the offence & the puniſhment, as to puniſh his poor frail finit creature with infinit and eternall torment?

Soul.

This hath bin a quære much ſcann'd & diſcuſs'd in the very infancy of the Church, which made one of the *Originall* Fathers therof out of exceſſe of charity, to thinke that the damned ſoules, and Devils ſhould be ſav'd at the day of Judgement. But you muſt conſider that though humane tranſgreſſions are finite, yet they are committed againſt an infinite and eternall Majeſty; and had the ſinner who committed them liv'd eternally, hee would have ſinn'd eternally; Beſides the *reward* which is reſerved for humane ſoules is infinite and eternall, therefore it is juſt the forfaiture therof ſhould be ſo to the forfaiture of Heaven, one *dram* of whoſe happineſſe is more then the whole

maſſe

maſſe of all earthly contentments; One *drop* of whoſe abſtracted, pure, permanent and immarceſſible delights is infinitely more ſweet then all thoſe mixt and muddy ſtreames of corporeall and mundane pleaſures, then all thoſe no other then *Vtopian* pleaſures of this tranſitory world were they all caſt into a limbeck, and the very Elixir of them diſtill'd into one veſſell.

Body.

Me thinks, I feel that ſmall triangle of fleſh which beats towards the left ſide of my breſt dilated with exceſs of joy to hear thisdiſcourstouching your immortality, being ſo infinitly happy that I have ſo precious a gueſt within me, ſpecially when I look upon the former diſcours you

made touching the *Reſurrection*, and that I ſhall be alſo fitted to be reunited unto you in the Region of Eternity: moreover theſe patheticall expreſſions of yours have fill'd me with thoughts of Mortification, whereof I ſhall endeavour to ſhew ſom future ſymptomes; A ſalad or poſie gather'd in a *Church-yard* ſhall be more pleaſing to me, and that my ſhirt be dried ther hereafter rather then in a *garden*; therefore I deſire that you would joyn with the reſt of the ſeparated ſouls in Heaven that the time of my reunion with you may be haſtned; And ſo, good morrow to my ſoul.

Vpon this the Nun vaniſh'd into me I know not how, and diffus'd Her ſelf through all the cells of my brain, and through the whole maſs of blood among the ſpirits; Now, it is obſerv'd that it is the practice of

of Humane ſouls in time of ſleep and the ſilent liſtning night to go oftentimes abroad, and exerciſe their abſtracted notions, as alſo to try here (as it was touch'd before) how they can live ſeparate hereafter by theſe noctivagations. It is recorded of *Iulius Caſar* that he dream't to have layn one night with his *Mother*, and I may be ſaid to have layn with my *Soul*; By his mother was interpreted the *Earth* the common parent of all, and it was preſag'd of him by that Dream that he ſhould be Conqueror of the world, which prov'd true; ſo I hope this dream may foretell that I ſhall conquer this little world of mine, For both Divines and Phi. loſophers make every Man a *Microcoſm* or little world of himſelf.

And now 'twas high time for me to awake, which I did.

For, lo, the golden Orientall gate Sp.
Of gray-fac'd Heaven 'gan to open fair,
And Phœbus like a Bridegroom to his mate
Came dancing forth, ſhaking his dewy hair
And hurles his glitt'ring beams through gloomy Air.

So *Reſt* to *Motion*, *Night* to *Day* doth yeeld,
Silence to *Noiſe*, the Stars do quit the Field:
My Cinque Ports all fly ope, the *Phantaſie*
Gives way to *outward objects*, Ear and Eye
Reſume their office, ſo doth hand, and lip,
I hear the Carrmans wheel, the Coachmans whip;

The

The prentice (with my ſenſe) his
ſhop unlocks,
The milk maid ſeeks her pail, por-
ters their frocks,
All crys and ſounds return, except
one thing,
I hear no bell for Mattins toll or
ring.

Being thus awak'd, and ſtaring on
the light
Which ſilver'd all my face and
ſight,
I clos'd my Eyes again to recol-
lect
What I had dream't, and make my
thoughts reflect
Vpon themſelfs, which here I do
expoſe
To every knowing ſoul; And may
all thoſe
(Whoſe brains *Apollo* with his
gentle ray
Hath moulded of a more refined
clay)

That

That read this Dream, therby
such profit reap
As I did *plesure*, Then they have
it cheap.

Est sensibilium simia somnium.

I. H.

FINIS.

The *Ingredients*, whereof this Diſcours is *compounded*, are

1. Divinity,
2. Metaphyſic,
3. Philoſophy,
4. Poeſie, &c.

The principall points it handleth are

The Faculties & functions of the ſoul.
The generations and frailties of the Body.
The Influxes and operations of the ſtars.
The wayes of knowing God Almighty.
The Heavenly Hierarchies and their degrees.
The Reſurrection.
Of walking Spirits, of the old Philoſophers.
Of the ſtate of Soules after this life.

Of

Of the Immortality of the Rational soul.

Of the joyes of Heven.

Of the torments of Hell.

Of sceptiques and Critiques.

Of sundry sorts of Christians throughout the world with many emergencies of new matter.

The prose goeth interwoven with som peeces of poesie, and History all along.

X73573

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